

THE NATIONAL MAGAZINE.

NEW SERIES.

No. 1.— JANUARY, 1908.

EDUCATION IN BENGAL.

(II.)

1870-71. There was an increase of Government institutions by 11, but a decrease in the pupils by 327.

Returns of income and expenditure, University examinations and other statistical informations are given.

Female education. The adult class established in the Bethune school has not succeeded.

The Female Normal School is declining. The Chandra Nath Female Normal School contains 10 pupils. The ordinary female schools have decreased in number and the attendance in them fallen off. In the central division account is given of female education under female normals schools, aided girls' schools, girls attached to *patsalas* and of zenana schools. The female schools in the north east division are well spoken of.

Social classification of students again discussed and a paper entitled "analysis of the social positions of the pupils in the schools and colleges of Bengal" was included.

Mr. Atkinson concludes that the "middle and lower classes of society and not the higher that are the main supporters of the schools and colleges in lower Bengal."

Promoters of Education.—A list is given in Appendix A. Government School of Art well spoken of. Mr. Woodrow's views on the changes in the Calcutta University proposed by Mr. W. Mun.

Calcutta University.

Amended Regulations in Law—Appendix B.

The Lieutenant-Governor's Resolution on the Report.

1871-72. The review of the Report by the Lieutenant-Governor.

Law class has decreased and engineering and medical classes increased. Colleges, higher schools, normal schools, fee payable to Government, divisions &c.

The report contains usual statistical returns.

Its divisions are different, viz., instruction in general and special ; general instruction in primary, secondary and superior for which standards are given.

University examination—requisite information given. Government resolution &c., on the instruction in Government schools, education of the Musulmans, Calcutta School Book Society and Vernacular Literature Society.

Progress of education from the increase of school books. Table of social position of the pupils in 5,313 institutions, social position of undergraduates in general colleges, distribution of pupils of the middling class and other classes, ryots, petty dealers, artizans. Minutes of the Lieutenant-Governor on the teaching of the vernacular languages and on education in Government schools.

1872-73. The Report treats of primary education, secondary education, superior education, special instruction under which are included :—

Law.	Mahomedan education.
Medicine and surgery.	Grant-in-aid rules.
Civil engineering.	Female education.
School of Art.	Gymnastics.
Normal schools.	General statistics.
Madrassah.	

We have then the reports of inspectors &c.

The Lieutenant-Governor acknowledges the superiority of this Report to the preceding Reports.

1873-74. By Mr. Atkinson.

Primary instruction.	Mahomedan education
Secondary Do.	Female education
Superior Do.	Grand-in-aid rules
College report,	Inspectors
Special Do.	General statistics.

Resolution by the Lieutenant Governor, Sir Richard Temple.

1874-75. General summary showing rapid extension of primary education and the progress of secondary education satisfactory of which statistics are given.

The Report treats of—

Primary education.	Special instruction.	Statistical returns.
Secondary. do.	Female education.	Lieutenant-Governor's
Superior. do.	Mahomedan education.	resolution.
Collegè reports.	Normal schools.	

1875-76 —Primary education continues to advance with rapid and secure steps. English education of the middling class owes a very considerable expansion. Instruction of a higher kind manifests the sound development of a system valued by the people of Bengal. There is progress in special and technical education. Education in girls' schools shows a slight advance, but in boys' schools it is annually increasing.

Primary education is limited to reading, writing and the four rules of arithmetic—all beyond is secondary. Statistics of primary, secondary, superior and special instructions are given.

The Government of Bengal having drawn the attention of the Director of Public Instruction to the necessity of founding scholarships for girls, it was recommended that the experiment be tried in the three divisions of the Presidency, Burdwan and Dacca and that scholarships be held in three grades, *viz.*, primary, intermediate and vernacular. The standards nearly the same as in the corresponding scholarships for boys substituting needlework, embroidery and knitting for higher arithmetic and science.

Mrs. M. Wheeler was appointed inspectress of girls' schools and zenana agencies.

The Report treats of—

Mahomedan education.	Education of Europeans and Eurasians.
Normal schools,	
Grant-in-aid rules	Establishment of lodging houses or hostels.
Inspection.	

The educational measures of the year are the establishment of additional colleges and high schools, advancement of technical education, new medical schools, intermediate schools between primary and secondary, remodelling of normal school system and instruction to be given in the Madrassah.

1877-78. The Report follows same classification except under special instruction we have surveying schools :—

Dacca

Patna

Cuttack

and under industrial schools we have

Dacca school

Ranchi do.

School of Art

Art-gallery.

and the following heads separately

Normal schools.

Female education.

Education of Europeans and Eurasians.

Mahomedan education in Calcutta, Hughli, Rajshahi, Dacca and Chittagong.

Grant-in-aid

Inspection and the Lieutenant-Governor's Resolution. Primary instruction increased, every other branch of superior education decreased.

1878-79. The Government of India directed that the reports on Public Instruction should be submitted, according to the following forms.

- I. Summary of general statistics and of the year's operations.
- II. Controlling agencies.
- III. University education.
- IV. Secondary education.
- V. Primary education.
- VI. Schools for special or technical training.
- VII. Scholarships.
- VIII. Employment of students in the public service.
- IX. Books.

Statistical information is given under each of the above heads.

Under superior education there is no gain.

Under secondary education there is a reduction.

Increase in primary education.

In Calcutta and elsewhere there have been schools independent of the Government. In this city there are several such schools of which the Oriental Seminary is the oldest, and at this Seminary several

distinguished Bengalis received their education. In all schools and colleges except those conducted by the missionaries no direct religious education is imparted. The Government has followed the principle of *neutrality*, that is, not interfering in the religious belief of the pupils, but cultivating their intellect and emotions so that they may be enabled to form their religious ideas and perform their religious duties. Time was when students were forbidden to attend lectures on Christianity and read the Bible. But in the Education Despatch of 19th July 1854 this rigour was relaxed. In para 84th it is said, "Considerable misapprehension appears to exist as to our views with respect to religious instruction in the Government institutions. Those institutions were founded for the benefit of the whole population of India and in order to effect their object, it was and is indispensable that the education conveyed in them should be secular. The Bible is, we understand placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should ; and moreover we have no desire to prevent or to discourage any explanation which the pupils may of their own free will, ask from their masters upon the subject of Christianity provided that such explanation be given out of school hours. Such instruction being entirely voluntary on both sides. It is necessary in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism and that no notice shall be taken of it by the inspectors in their periodical visits."

We will now take a brief notice of the labours of the missionaries for giving Christian education and I feel sure that every native of India will feel grateful to them for promoting spiritual culture according to the light they possessed.

It is well known that Schwartz gained by his missionary labours the approbation of the Mussulman kings and the East India Company. The first Christian church built by merchants and sea faring men was the one which stood fifty yards from the Fort William. It was built before 1715. In 1724 the Armenian church was built by Aga Nagar. When the Mahomedans took Calcutta the church was sacked, a room in the Fort was used as a church. The old English church was destroyed by the hurricane of 1737. The Society for Promoting Christian Knowledge was the first society of the kind. It employed Zembalg and his associates. The first

printing press established in India was through this Society. The first missionary of this Society was John Zekeriah Kiernander who came here in 1758. After the opening of a charity school in 1761, a circulating library was formed in 1799. In 1762 Calcutta was visited with an epidemic. Kiernander remained steady at his post and took care of his school. He was instrumental in the building of the Mission Church opened in 1770 and continued to be the only Anglican church in Bengal until 1784. There was no chaplain at the commencement of the last century.* The service was read by a merchant who was allowed £ 50 annually. Job Charnock did not turn his attention to religion. Mr. Charles Grant, father to Lord Glinelg redeemed the mission by paying Rs. 10,000 when it was seized for Kiernanders debts. Mr. Grant was a pious man. It is said that "in his house the voice of prayer and prayer was heard, open all was spiritual death around." While Calcutta enjoyed peace after the troubles caused by Nawab Mir Casim, a chapel was built called "Chapel of the Old Church." There was a quarrel to build a new church. Warren Hastings took it up. Rajah Nub Kissen presented in addition to the old burying ground six and half *highas* of land valued Rs. 30,000. Mr. Grant wrote from Makda offering stones from Gour which was in ruin but which it appears existed when Emperor Akbar reigned. The New Church or St. John's Church was consecrated in 1787, Earl Cornwallis presiding. The Bengal Military Orphan Society was formed in 1782. The Calcutta Free School Society was afterwards established. It was assisted by Lord Cornwallis. The Free School Society was amalgamated with the Old Charity Society, but they are now known under the name of the Calcutta Free School.†

In 1815, the Calcutta Diocesan Committee of the Society for Promoting Christian Knowledge was established by Bishop Middleton who was a friend to native education and was the first Bishop here. The Committee resolved to establish native schools in Calcutta. One school was erected on a piece of land given by a native. The books there taught were *Nitikatha*, *Bhugolebritanta*, *Chanakya slokas* &c. In 1821, the Marchioness of Hastings made

* The writer means the 18th Century. *Editor.*

† Established on the 21 Dec. 1789 for the education of the indigent children of the English and Portuguese extraction of both sexes.

over to the Society a school which had been established at Barrack pur. Bishop Middleton established a school on the model of an English parochial school in connection with St. James' Church. The vernacular schools established by him were divided into circles of four or five, each circle was under an English school intended to give superior education. The Society established schools at Howrah, Bali and Kasipore and a circulating library in Calcutta. The St. Paul's Cathedral was built and consecrated on the 8th October 1847. The Queen presented a superb set of silverplate for the service of the Communion. The cathedral can hold 1,300 persons. A Church Building Society was formed in England, and under its auspices many churches were built in Bengal. After the East India company's monopoly, and free settlement of Europeans, the Calcutta Additional Clergy Society was formed to appoint additional chaplains for the purpose of meeting the spiritual wants of the Christian population.

The Christ Church of which the Rev. K. M. Banerjee was the minister was built from the evangelical fund. It was to have been built near the Hindu college, but the managers of that institution objected to a Christian Church being built there.

The Calcutta Prayer Book and Homely Society was established in March 1827 for the purpose of translating Prayer Book &c. into oriental languages. The Calcutta Society for Promoting Christian Knowledge among the Jews was established but it did not live long.

In 1807, the Church Missionary Society commenced its operations in Bengal. It resolved in 1836 to establish a head seminary in Calcutta, the object being to bestow "the highest religious, moral and intellectual education" and gradually extended to other parts of the country. The Calcutta Christian Instruction Society formed in 1832 to instruct the servants in the employ of Christian families was afterwards incorporated with the Church Missionary Society.

In 1822, the Calcutta Church Missionary Association was established by Archdeacon Cowie. It established vernacular schools in different places in and out of Calcutta, but they were without smart in respect of conversions. A girls' school was in existence from the commencement of the association.

The European Female Orphan Asylum owes its origin to the Rev. T. T. Thomason and was intended for the education of the destitute orphans of European soldiers.

The St. Paul's School was established in 1846 for giving Christian education.

The Ladies' Society for Native Female Education was established in 1824 at the suggestion of the Church Missionary Society. Lady Amherst took great interest in the Female School. There were several Female Committees in different districts and the Central Female School was on the eastern side of Cornwallis Square.

The Bishop's College was built in 1820, the object being to instruct native and other young students in the doctrines and discipline of the Anglican Church in order to their becoming preachers, catechists and school-masters.

The High School was the late Calcutta Grammar School. It was opened in 1830.

The General Assembly in 1829 appointed the first Missionary in India. It was intended to establish a central institution but this idea was abandoned and the establishment of preparatory schools was determined upon. The house where the Hindu College was first opened and where the Hindu unitarians used to meet, was rented for the General Assembly's School. After some time the object of the school was known and it was believed that Hinduism was in danger. In 1830, the Hindu College showed that "it is very *bian-ideal* of a system of education without religion." Dr. Duff, Mr. Adam, Mr. Hill and then Rev. Thomas Dealtry came forward to deliver a course of lectures, on the following subjects—(1) external and internal evidences of natural and revealed religion (2) proofs derived from profane history, of the fulfilment of scripture prophecy, as a source of evidence, which it was supposed, the attainments and previous studies of the young men would prepare to appreciate, (3) the facts recorded in the four Gospels as exhibiting the moral character of the Founder of Christianity and the genius and temper of his religion, (4) the doctrine of Revelation. In 1834, the Presbyterian body was appointed in Scotland. The Church determined to separate itself from the State because the State wished to interfere in the spiritual jurisdiction of the Church. Those who thus separated from the State established a church called the Free Church of Scotland in which Dr. Duff and his colleagues joined while Dr. Charles and his friends belonged to the General Assembly's Institution. These two institutions have been giving education to a large number of native boys.

The Portuguese built a chapel in Calcutta[†] at the expense of Mrs. Margaret French which was much enlarged in 1820. When the English were re-established in Calcutta, the Portuguese authorities placed their Church matters on a proper footing. The Church of the Virgin Mary of Rosary cost Rs. 90,000. The Armenians were encouraged and invited to come and to settle in Calcutta where they would have a parcel of land for the erection of a Church. The Armenians were settled at Saidabad, and the Dutch at Chinsurah. St. Johns Church was built in 1695 at Chinsurah and is the oldest the Armenians have in Bengal. The Greek Church in Calcutta was built in 1772. Warren Hastings contributed Rs. 2,000 to the Greek Church. The first Greek who came to Calcutta was Hujee Alexious Argysee in 1750. But the Armenians and the Greeks did very little for educating the people of Bengal.

After the establishment of the Hindu College in 1824 the Serampore Missionaries took advantage of the impetus to improvement and gradually augmented the number of their schools. Dr. Marshman drew up a paper called "Hints." It is said that the germ of vernacular which the Board of Control sanctioned after "forty years of comparative inaction" was in the "Hints."

Calcutta was at this time divided into three parties viz. Orientalists, Anglicists and Vernacularists. The Anglicists wanted the length of substituting the Roman character instead of the Indian. In the "Hints" Dr. Marshman advocated the vernacular without which the mass people could not be educated at Serampore. An experimental normal school was established. The first school according to Dr. Marshman's plan was established at Nababgunge and nineteen similar schools were gradually established. To Dr. Marshman is indebted the Serampore College for the instruction of Asiatic Christian and other youths in Western literature and European science. The School Book Society was established in 1817 and owes its vitality to Marchioness Hastings, Mr. Butterworth Bayley, Dr. Cailey and several native gentlemen.

It appears that the Marquis of Hastings at an annual examination of the College of Fort William held on the 30th July 1817, gave utterance to sentiments highly honourable to him. He said—"It is humane, and generous to protect the feeble, it is meritorious to protect the injured, but it is a godlike bounty to

bestow expansion of intellect, to infuse the Promethean Spark into the statue and waken it into man."

Formerly on occasion of feasts and marriages the juvenile class like the pundits at the *shrad* used to carry on discussions having reference to the explanation of Persian texts or on home taught school books culling from the latter, phrases admitting of more than one interpretation. Some of the people were made to learn *by rote* the Universal Letter-Writer. When proposals for their marriage were in course of maturity, they were seen by some one on behalf of the bride and asked 'how many letters they could repeat'—as a test of scholarship. In Nadia Raja Krishna Chandra was a great encourager of the Bengali literature. He imitated Vicramaditya in having poets and learned men around his Court, and at his instance Bharat Chandra wrote *Annada Mongol* and *Vidya Sunder* the composition of which Ram Mohun Roy used to admire.

The Hindoo College and Mr. Hare's School were not slow in producing effects. The Committee of Public Instruction state in their report "the moral effect has been remarkable and an impatience of the instructions of Hindooism and a disregard of its ceremonies, are openly avowed by young men of respectable birth and talents." The *moral effect* went on in all directions. It reached every house, every *dalan*, every *thakurbati*. The *purohit* who had been fattening on the ignorance of the *jajmans* took freight. Their *mantras* and ceremonies were looked upon as a tissue of deceit, both they and the gods they worshipped were not honored with a *pranam*. There was general dissatisfaction—general consternation except in the circle of Raja Ram Mohan Roy. There were large withdrawals from the Hindoo College, by which the Oriental Seminary benefitted. Ram Mohan Roy who was originally an idolator and subsequently an unitarian or a believer in one God and who had prepared some of his friends to join him in such worship established the *Brahmo Samaj* in 1828 in the trust deed of which it is said that it is to be used as a place of "public meeting of all sects and descriptions of people without distinction, as shall behave and conduct themselves in an orderly, sober, religious, and devout manner, for worship and adoration of the eternal, unsearchable and immutable Being, who is the author and preserver of the universe, but not under or by any other name, designation or title, peculiarly used for and applied to any particular being

or beings, by any man or set of men whatsoever, and that no graven image, statue, or sculpture, carving, painting, picture, portrait or the likeness of any thing shall be admitted within said messuage, building, land, tenements, hereditaments and premises and that no sacrifice, offering, or oblation of any kind or thing shall ever be permitted therein; and that no animal or living creature shall within or on the said messuage, building, land, tenements, hereditaments and premises be deprived of life, either for religious purposes, or for food."

The Calcutta Madrassah was founded by Warren Hastings in 1781 and was endowed by him with a *jaigir* yielding annual rent of Rs. 30,000.

The Calcutta School Society was established in 1818 for the purpose of assisting and improving existing schools and promoting useful knowledge by the preparation of suitable work and encouraging elementary schools. It appears that from 1833 the Society was obliged to discontinue its labour for want of money and kept only an English school. The Calcutta School Book Society was established in 1817, under the Presidency of Marquis of Hastings for the purpose of assisting authors, preparing vernacular books and improving teachers. The School Book Society was of the greatest use to the spread of English and vernacular education. The elementary books which were prepared from time to time by the Committee of that body materially helped the schools and colleges. We are also indebted to the Serampore Missionaries for their labours in furthering the cause of vernacular education. The Marquis of Hastings in his capacity of Visitor of the College of Fort William had said—"The amendment must begin from the lowest step. It is only by facilitating and encouraging the education of a rising generation that anything solid can be done, a process to which I am satisfied the parents will everywhere be found eagerly disposed from what they have seen of the advantages of our sciences."

Marquis of Hastings recorded a minute dated 2nd October 1815 educational wants of the country. Sir Thomas Munro in 1822 recorded a minute showing the necessity of an educational survey of the country. There were records from which some informations could be found, *viz.*, Buchanan's Report, replies of public functionaries to Dr. Wilson's Circulars, Hamilton's East India

Gazette (2nd edition), Missionary College and School reports, and appendix to the Report of the Select Committee dated 16th August 1832.

Lord William Bentinck wishing to have full information as to the state of education existing in Bengal appointed William Adam, late editor of the India Gazette, to enquire and report on the subject. Mr. Adam submitted three reports, recommending in the last, the measures he thought best for the intellectual and moral improvement of the country. Lord William Bentinck's education minute dated 7th March 1835, was no doubt in accordance with the despatch of the Court of Directors dated 18th February 1824—"our great end should be not to teach Hindoo learning but sound learning."

The discussions of the two classes (the orientalist and the Anglicists) resulted in this resolution—"the vernacular languages contained neither the literary or scientific informations necessary for a liberal education but the mass of the people must be educated through their own language." Lord Auckland's minute of the 24th November 1839 allowed English and vernacular as media of instruction till a series of good vernacular books was prepared. The Act XXIX of 1837 ordered the gradual abolition of the Persian language and the substitution of the vernacular dialects in the Courts. In 1845 Lord Hardinge minuted "the man who could read and write should have the preference over one who can not." One hundred and one schools were established, but for want of proper supervision they were closed.

One of the effects of the English education was the awakening of a desire on the part of the students to establish free schools for poor students. Saradapersad Bose, Master of Koonjlall Banerjee, Judge of the Small Cause Court and I had morning schools at our houses. My school had the benefit of instruction from Shib Chunder Deb, Radhanath Sikdar, Gobind Chunder Bysak, Kala Chand Sett, and Rajkrishna Mittra. Kissory Chand Mittra and Gopee Kissen Mitter were pupils for some time. There were several other schools. Madhub Chunder Mullick and two other gentlemen conducted a school called the Hindu Free School. The *Enquirer* conducted by Rev. K. M. Banerjee took the following notice of these schools in August 1831.

"Since the notice we took of a school at Andul, we have heard

of several establishments in different parts of Calcutta all conducted by Hindoos, and all expressly for the instruction of Hindus. We understood from good authority that there are at present existing in this town, six morning schools in six different quarters, where upwards of three hundred and seventy boys receive instruction. It is a pleasing incident, that all these institutions have been projected and are materially assisted by the exertions of young men, whose youth would never create in the philosopher any expectation of what they are realizing. These considerations must be extremely gratifying to the feelings of a philanthropist, and should produce happy conceptions in the mind of a Hindu. The growing spirit of emulation in furthering the interests of India, observable in these admirable young men, will gain new strength from every encouragement that may be afforded to their pursuits. The zeal they evince in achieving all that is good and great will continue permanently warm. The spirit of liberalism has been widely diffused, and that the march of intellect will now be retarded is far from probable. When upwards of 3,000 boys are receiving systematic instruction, in the refined language of England we have nothing but hope upon our side. The rays that have emanated from the Hindu College, and that are now diverging to other places, must eventually dissipate the mists of ignorance and superstition."

Female education existed here in early times. Rajah Radha Kanta is the first who advocated female education. The Missionaries and Christian ladies did a great deal for the promotion of female education and at last the Government imitating the example of Drinkwater Bethune established female schools in different parts of the country.

The Government has, in addition to giving the people *general* education, made provisions for special education in medicine, law, civil engineering, technical education and forestry. But we do not see that the following portion of the Education Despatch of 1854, has as yet received any attention. "We have also perceived with satisfaction that the attention of the Council of Education has been lately directed to the subject of attaching to each zilla school, the means of teaching practical agriculture," for there is as Dr. Mouat most truly observes "no single advantage that could be afforded to the vast rural population of India would equal the introduction of an improved system of agriculture."

When we think on the effects which the schools and colleges, Government, private and missionary have produced and compare the average intelligence of a Bengali with what it was before 1835, the change is *marked*. As regards the expansion of intellect and ability acquired to fill offices of trust and responsibility, in the early days of the Company, the natives were Amins and Munsiffs Lord William Bentinck and Lord Auckland created higher offices for the natives, the latter nobleman in one of his speeches delivered on the occasion of distributing prizes to the Hindu College boys said :—

“I hope the day is not far distant when the natives of this country will take a more important part in the administration of this country.” His Lordship’s words were prophetic, as we now have natives as magistrates of the Calcutta Police, as Judges of the High Court and District Courts and as members of the Imperial and Bengal Councils. The educated natives know more of the vernacular and English languages than they did before, but they ignore the vernacular and speak and write in the English language. The existence of several political societies in Bengal and the petitions submitted to the Government here and to the Parliament are clear proof of the interest the educated natives take in the legislation and administration of the country. Their criticisms and speeches clearly show the progress they are making in a political point of view. Socially the educated natives are altered as there are many who appropriate western luxuries. In the department of literature not only males but females have been writing books on different subjects. An encouragers of fine arts they decorate their drawing rooms and *villas* with the paintings of distinguished artists. The ideas of the females in families where there is religious culture are higher. There are now two religions which exercise an influence on the Hindu mind. Since the establishment of the Brahmo Samajes in the different parts of the country, the number of Christian converts has fallen off. The Hindu mind naturally looks upon God as the God of love and to be devoted to God in the purity of thought and deed is the best way to ensure salvation. For this reason, pure theism having been the religion of the ancient *Risis*, is looked upon as an indigenous food for the soul and this is the reason why Brahmoism has been progressing so fast among men and women. At present the educated natives may be divided into five classes, viz, (1) pure Hindus, (2) Brahmos, (3) Christians, (4) Comteists and Materialists,

(5) Mahomedans. It is said that Huxley, Spencer, Mill and Comte have been and are being largely read by the diploma-holders of the University and hence many laugh at the soul and its immortality, but think it philosophical to believe in *protoplasm* and the only life which we have is the *protoplasmic* life.

Lord Lytton in his *Coming Race* gives us the following instruction on the subject of religious culture. "Our notion is that the more we can assimilate to the existence which our noblest ideas can conceive to be that of spirits on the other side of the grave, why the more we approximate to a divine happiness here the more easily we glide into the conditions of being hereafter." This culture implies the absorption of the natural life in the spiritual life—a life of self-abnegation and surrender—a life for living for God and the next world which is a rarity and a desideratum to be supplied in Bengal.

P. C. MITTRA.

THE NEILGHERRIES.

(VI)

BOTANY.

THE Botanical productions of the hills are of the richest and most varied description, but they are a field, in a great degree unexplored. From the peculiar nature of the climate, and their position betwixt a tropical and temperate zone, they partake of the advantages of both; and plants of the most opposite descriptions, from the luxuriant produce of a rich soil, under the influence of a tropical sun, up to the small Alpine shrub, which niches itself in an angle of the bare rock, all may be found in the compass of a single day's journey. Another difficulty in the way of a collector, whose leisure does not admit of his passing a considerable time on the hills, is, that there are plants coming into flower every month of the year, and it would require the labour of many seasons, added to indefatigable industry, to exhaust the Flora.

There is a catalogue of plants examined by my friend the Reverend Mr. Schmid, extending to upwards of 400 new species.

The following observations, on the general character of the vegetation, are from the pen of my friend Baron Hugel, an officer of the Imperial Austrian Army, who has travelled very extensively over all Europe, and great part of Asia, in the pursuit of Botanical knowledge, and who paid the hills a hurried visit. It is much to be regretted, that his ulterior plans did not admit of his making a longer stay, as he found much to interest him, and we had reason to expect some valuable information, on the capabilities of the hills, from this talented individual, who, to a profound knowledge of the technicology of Botany, unites an intimate acquaintance with the practical application of the science to Horticulture, and all other useful purposes.

"Having been only a few weeks on the Neilgherry Hills, although during that time I traversed them in all directions, I should not be able to give an account of the hill country I have explored, without the kindness of the Rev. B. Schmid, who, hav-

ing resided at Ootacamund a long time, has put his Herbarium at my disposal. Unfortunately, the greatest part of the plants being new, or described only of late, more time and books would have been required than a traveller possesses, in order to pronounce on their species, without the risk of exposing myself. The following pages contain therefore only general remarks on the vegetation, and families of plants :

"In every part of the globe, the vegetation, considered as a 'tout ensemble,' has its peculiar characters, or, as I would say, physiognomy, which usually changes only at great intervals, and one part of the features of which forms a portion of the physiognomy of the next. Thus we see some species, remarkable for their size, even in Norway, and in the uttermost northern boundaries of vegetation, from a part of that of the centre of Europe; whilst the plants, which most frequently inhabit these woods, are found in the north of Italy, and some of them even both in Italy and in Sicily, countries which, notwithstanding, differ from each other infinitely in their physiognomy.

"The same is the case, and even in a higher degree, with respect to tropical countries; the plants change more according to the soil, and the earth on which they grow, than according to the distance. To prove this, I would mention India, in which country, wherever the same soil is found, one may be sure to find, not only the same families, but also the same species. I forbear mentioning instances, as they would prove too numerous. The high mountains, throughout the globe, possess a vegetation entirely different from that of the low country, and even from that of the lower mountains; but which present every where not only the same species, but often the same families, and always the same forms.

"It was very interesting to me to examine the Neilgherry Hills, which perhaps cannot be classed among the Alps of our globe, but which have a vegetation quite Alpine, embellished, and enlarged by the tropical sun, and the perpendicular beams of light; nearly all the forms of plants of the European Alps, with few exceptions, are *found also* here. A great number of families, and genera are similar, but not one single species, which I had occasion to observe, is the same, with the exception perhaps of *Viola canina*, which might be one of those subvariations, as *Viola*

canina Alpina, Pyreniana, Neglecta, &c. which I have not sufficiently compared. Berberis, so similar to *B. communis*, differs from it; it is perhaps *B. vulgaris* Nigra, of the Levant. Most other plants, as *Bubus fruticosus*, *Fragaria silvestris*, &c. have been called so, by persons who suffered themselves to be deceived by a superficial (slight) resemblance.

"It would be very difficult for me, without an Herbarium without books, and even engravings, to speak positively, and to state, that the Neilgherries have no species in common with any other part of the globe. For instance, I think the Mahonia D. C. which grows there, is the Fascicularis of America, &c.; but the difference in the physiognomy of vegetation is as great, as between that of Tornæa in Sweden, and that of Naples.

"The family of the Compositæ, is pretty numerous in the Neilgherries, as is the case on all high mountains, particularly the genus Gnaphalium; the family of the Ericæ veræ, is found only in those genera which approach nearest to Vaccinium; some species of Ranuncularia: two of Clematis; one Magnoliaceæ, (I think of the subdivision of Michelia, but not Champaca;) some fine species of the Cruciferae: I can only say, that with regard to all these, the plants which I had it in my power to examine, and compare, are different from similar species found elsewhere.

"A remarkable conformity exists between the Neilgherry plants and those of the table-land, and on the mountains of Newera Ellia in Ceylon: this last place has many species entirely the same with those of the Neilgherries; many are but subvariations of the same species, that is, Rhododendro Arboreum differs but little; the Corolla is always of one colour, a deep red without the least spot.

"Ficarræ, none; Umbelliferæ, some splendid species; Caprifoliaceæ, some species: two Gentianæ, one of them with a beautiful blue flower, Exacum bicolor? Bignonia in the valleys, a beautiful species. Instead of the Cistincæ of our mountains, we have here beautiful Melastomacea, which crown the highest mountains. Drosera, one; Malvacea some species; Geraniaceæ, none; some species are found on Newera Ellia; Hypericeæ, three. The Leguminosa are not numerous, and the genus Crotalaria, so abundant in India, producing here colossal plants, comprehends two-thirds of all the Leguminosa. A fine species of Rosa, with large

white dowers. One *Passiflora*; beautiful *Cucurbitaceæ*; a beautiful species of the *Crassulacea*. A colossal species of *Solanum*; some species of *Labiata*; a few *Verbenacea*, and *Euphorbiaceæ*. Of the *Urtica* family, only one, but in several beautiful varieties. None of the *Coniferæ*, One *Salix*; some beautiful and well distinguished *Orchidea*, bulbous. No *Amaryllidæ*. Few *Asphodeliæ*. One *Tulipaceæ*. A beautiful *Lilium*, with one flower; several species of the *Commelinea*.

"The season being unfavourable for the *Graminæ*, when I was on the Neilgherries, I can say nothing of them; but, on the contrary, nothing can be finer than the *Filices*, the species of which are endless, from the fern *tree* to the smallest plants. *Fungi* do not exist at all here.

"To come back to the physiognomy of the vegetation, it is beautiful, smiling, flourishing; its expression is that of health, of a reproductive vigour, which, strong as it is, remains always noble, and elegant.

"Having descended the Neilgherries on all sides, as far as the tropical regions, I have found a very singular thing, *viz.*, a middle region between the Neilgherry Hills, and the usual vegetation of Malabar, or Mysore, and which takes the place of our Sub Alpine vegetation; I have found there several magnificent plants often of colossal size, and which vary greatly in the different passes of Goodaloor, of Kotergherry (or Orange Valley), Coonoor, and Koon-dah; in short, the Botanist finds in this wonderful country, attractions which few other parts of the earth can offer him, and which a delightful climate permits of his procuring, at the expence of excursions which would be fatiguing even in Europe, but which here only add to his enjoyment."

ZOOLOGY.

THIS branch of natural history, as illustrated on the hills, offers several peculiarities to the lover of the science, but my limited opportunities, and want of leisure to collect and observe, prevent me from offering more than a very rough sketch of the Fauna Neilgherriensis.

Of the larger animals, The Elephant, though numerous in the

surrounding jungle, and occasionally seen in the passes, is not found on the table-land.

The royal Tiger is an occasional visitant, and is, as usual, destructive, but they seem to lose part of their ferocity in this cold climate, and in general fall an easy prey to the sportsman.

Cheetas are more numerous.

Jackals are very numerous, and wild dogs not uncommon; neither wolves nor foxes are met with.

An animal, nearly resembling the Martin, is sometimes seen as also the Polecat.

Bears of a large black species are frequently met with; they appear harmless, though sufficiently fierce when wounded, or otherwise roused. They are most common in the early part of the monsoon, when they ascend in pursuit of a large brown beetle, then very numerous; they also feed on roots, and the ground is often turned up by them to a considerable extent.

Under the land of Game, may be classed the following:

Wild Hogs, at certain seasons, to be met with in plenty, but neither so fat nor so well flavored as the sugar-cane hog of the low country.

The Sambar or Elk, as it is universally called, though belonging to the deer tribe. It is the *Cervus Aristotelis*, or black *Rusa* of Cuvier, and attains a considerable size, the antlers of a specimen now before me being three feet long. It is a large, bulky animal, rather heavy to appearance, but moves with considerable rapidity. The flesh is coarse and tasteless, but the head makes excellent soup. They are met with in considerable herds, and generally frequent the larger woods; when caught young, they are easily domesticated. The usual way of hunting them is, to beat the woods with dogs or beaters, and the sportsmen being posted at equal distances round the outskirts of the wood, they are shot, when they break, to make their escape from the dogs. They are very tenacious of life, and often carry off 8 or 10 balls, when not struck in a vital part. The skin is excessively tough and thick, and, when properly prepared, makes excellent mocassins, or mud boots.

The Bison is to be found near Kottergherry, and affords excellent sport.

A singular and rather rare animal is known under the name of of Jungle sheep, which is, however, a misnomer, as they are true

deer, and of the sub-genus *Stylocerus*; they evidently belong to the tribe described in Cuvier under the name *Muntjak*, but I am at a loss whether to class them as *Cervus Muntjak* (Kijang) or *Cervus moschatus* (Nepaul Muntjak.) The principal peculiarity is, a sort of process, 2 or 3 inches long, growing out of the skull, covered with the skin; and into which the horns are inserted, the process being continued down to the nose. They are rather scarce, being found in pairs, and very shy, and difficult to approach. Their flesh is very dark-coloured, and very delicate eating, partaking of that of hare and deer, but superior to both. It approaches more nearly, in appearance and flavour, to that of the wild sheep of Persia, than any other game I have met with.

Another animal, not usually met with nearer than the Himalaya, is the Chamois, as it is called, but which is a species of *Ibex* not having seen a specimen of the male, except at a distance, I am unable to pronounce upon its exact specific name, but it appears to approach more nearly to the *Capra Caucasica*, than the *Capra Ibex* of Cuvier. The specimen in my possession is a female, three feet three inches high, with annulated horns, 10 inches long, of a triangular form; the acute angle forwards, the base of the horns above the orbits nearly approximated, then bending upwards, outwards, backwards, and downwards, in a regular curve. The hair long, mixed with wool of a deep ash-grey colour throughout, darker on the back, which has a black streak down the centre, and lighter on the belly, with a whitish streak down the hind part of the shanks; the hooves strong, deeply divided, and supporting a strong upright pastern.

The male, at a distance, appears at least six inches taller, nearly black, with very large knotted horns, and long black or brown beard. They are met with, in large herds, in the most inaccessible parts of the Koondahs; are exceedingly swift and agile, bounding down the almost perpendicular faces of the rocks with the utmost ease, and are very shy and difficult of approach. The flesh is dark-colored, and though fine grained, very tasteless.

Hares are numerous all over the hills, principally among the bushes; and, in the cold weather, approach the gardens and enclosures in the station. They are dark-coloured, and very large, quite as much so as an English hare, and are excellent eating.

Porcupines are exceedingly numerous, and very destructive

to gardens ; they differ considerably from those found in the low country, are much larger, and the flesh remarkably well-tasted.

The Otter has been seen in the Pycarra river.

Of domesticated animals, the only one which merits notice is the Buffaloe, which is kept in great numbers and of a fine breed, principally by the Todars. The common Cow is of a very small breed,

Sheep do not thrive well at first, probably from the wet, and change of pasture, but, after being acclimatized, become very fat and well-tasted.

Of the feathered tribe, and most remarkable are :

Woodcocks, which, though not very numerous, afford admirable sport to those acquainted with their haunts ; they are not large, seldom exceeding 11 ounces, but are excellent eating. They come in at the end of October, to beginning of November, and disappear in March. Cocks cannot be flushed without Spaniels. Dogs, of every description, appear quite at home on the hills ; the Newfoundland, in particular, acquires great size and beauty, and retains all his noble faculties in perfection. Greyhounds and Foxhounds are useful, the former for coursing and the latter in following large Game. In short, all lovers of sport, should be well provided with dogs.

Snipes are large and well-flavored ; they are not numerous, but a tolerable shot will kill five or six brace in a forenoon. They come in September, and are seldom found after April. The beautiful bird, the solitary snipe (*Scolopox major*), is occasionally shot on the hills.

Jungle fowl are very numerous, and very delicate, as are spur-fowl. Quails are common all over the hills.

An immense variety of Hawks, are everywhere to be met with, two of them are particularly beautiful, one milk-white, with a large black mark between the wings, and one of a cream colour. A large black Eagle is occasionally met with ; an immense horned Owl, and many species of a smaller size may be numbered among the predatory birds.

The English Black-bird is very common, as is the Thrush, the Wren, and the Lark, and a great variety of woodpeckers. I have also observed a very beautiful kingfisher. The imperial pigeon, and blue wood-pigeon, and dove, are common, as are sand larks, and a species of green plover, or peewit.

Of Fish I have never seen any but a very small species, but I am informed that some of considerable size have been caught near Mallkoondah, in the deep pools of the river skirting the Koondahs. Crabs are common in all the brooks.

Reptiles are not in great variety—a very pretty small green snake, (perfectly harmless), is common in the dry weather, and some suspicious-looking species, said by the natives to be poisonous, have been seen about the Ghats. Scorpions and centipedes are unknown. Frogs and toads are common, as also one or two small species of lizards.

Insects are fortunately rare, and not in great variety. Mosquitoes are occasionally seen, but never bite. A large brown beetle is very common at certain seasons—their larvæ are very destructive in the gardens. White ants are unknown, except at times showing themselves at Coonoor, and the black and is only found about the Ghats. The only animal of this tribe, which is at all troublesome, is the flea, which is very numerous in the early part of the monsoon. They are put to flight by an infusion of the root of a plant called by the natives Wassumboo, (*Acorus calamus*;) which is indigenous in the hills.

POPULATION.

THERE are at present about 500 Europeans, settled at the three stations of Ootacamund, Coonoor, and Kotergherry, of whom about 400, reside at and near Ootacamund—and the East Indians amount to upwards of 200. The following is the last estimated census of the native population, prepared by Colonel Cameron.

Estimate of the Native Population of the Neilgherry Hills.

Names of the Villages.				Males.	Females	Total.
Todanaad or Ootacamund,	...			12,300	7,000	19,300
Makenaad,	...			2,967	2,493	5,460
Boothenuthum,	...			45	49	94
Sucabanuthum,	...			22	27	49
Seegoor,	...			10	10	20
Parunganaad,	Coonoor,	Koter-				
gherry,	...			5,500	4,500	10,000
Jackatalla,	...			1,000	500	1,500
Totals.				21,844	14,579	36,423

G. POULETT CAMRON,
Joint Magistrate.

Ootacamund, 23rd August, 1856.

After the minute, accurate, and comprehensive account of the native inhabitants of the Neilgherries, already laid before the world by Captain Harkness, it would be presumptuous to offer any remarks on this subject; and to his valuable work, therefore, we beg to refer our readers, for full information with regard to the different tribes, particularly that most singular, and once interesting people, the Todars, who are undoubtedly the aborigines of the soil, and in every point of view, one of the most extraordinary races to be met with in India. But, of late years, their original simplicity of character has sadly deteriorated, and they are now only like the generality of the native inhabitants. He enumerates four other classes, the Boodigahs or cultivators, the Kothurs, who are the artisans of the hills, and the Erulars and Coorumbars, who inhabit the jungles on the slopes of the hills, and are little better than savages, in the very lowest stage of humanity.

EFFECTS OF THE CLIMATE ON THE EUROPEAN CONSTITUTION, SOUND AND IMPAIRED.

EFFECTS ON THE SOUND CONSTITUTION.

FROM the preceding account of the climate, it follows, almost as a matter of course, that it should be perfectly congenial to an European in sound health. Such is in fact the case. The principal inconvenience experienced by persons, on first ascending the the Passes, is, a slight degree of tightness in the chest, and oppression of breathing, caused by the rarefaction of the air; but this is neither universal, nor of long continuance.

Some people are also at first affected with sleeplessness, occasioned by the nervous system being too highly stimulated, principally by the repulsion of blood from the surface, and possibly also also by its being in a higher state of oxygenation (?)

The difference of temperature, is seldom complained of by any one but such as, from a long residence in a warm climate, have become so Indianized in their feelings, constitution, and habits, as to be unable to bear the slightest approach to an European climate.

Individuals, so unhappily circumstanced, have little comfort to look for at home, and can scarcely hope to benefit by the hills,

the charm of which is their close resemblance to England. A very short residence, generally, perfectly reconciles people in health to the change, and one of the most remarkable effects of it is, the capability of bearing fatigue. Men who, in the low country, though having nothing to complain of, were in such a state of relaxation, as to feel their morning "constitutional" a task and a bore, think little of being eight or ten hours in the open air on the hills, and that for several days in succession, the only effect of the exercise being an increase of appetite and spirits, and capability of exertion.

If any proof indeed were wanted of the perfect adaptation of the climate to our constitution, it would be sufficient to look at the European children, whose rosy chubby cheeks, sparkling eyes and buoyant spirits, form a pleasing contrast with the pale, languid, irritable-looking little wretches one is so often doomed to see, dying by inches in the low country.

Females are sometimes less favourably impressed with the climate than those of the other sex. The indolent habits of life acquired by them in the low country, the almost universal derangement of their system, consequent upon exposure to a constant high temperature, and the susceptibility of atmospherical impressions, natural to their highly mobile temperament, sufficiently account for this circumstance; though, I fear, it must, now and then, be attributed to the moral effect of a quiet secluded life, as contrasted with the brilliant, though heartless society they are accustomed to, at most of the large stations in India. Allowing, however, a longer period of acclimatization, they become quite reconciled to it in the end; and the effect on their health, appearance, and spirits, is quite as decided as in the stronger marked, but less impressible characteristics of the other sex. It not unfrequently happens, that residents in the low country, who visit the hills for a short time on business or pleasure, are disappointed in their pleasurable anticipations, and from an extremely unjust and unfavourable opinion of them. Many circumstances contribute to this hasty judgment; making no adequate preparations for the great and sudden change of climate, they find themselves very uncomfortably situated as regards clothing, houses, servants, and the thousand *et ceteras* essential to comfort in a cold climate; and, without giving themselves time to form a more accurate opinion, they leave us unfavorably impressed with every thing they have seen. Upon the whole, we

can scarcely be surprised at this, when we every day see our brethren returning from Europe with complaints of the discomfort and annoyance they have undergone, from the complete change of habits feelings, &c., forced upon them while at home; and I would protest against all such ill-grounded and hastily-formed opinions, as much in the one case as in the other.

Let visitors prepare themselves, by proper clothing, for the change to a cold climate, take care to get themselves settled in a comfortable house, and see to the comfort of their servants, &c., and I will answer for their quitting the hills with only one wish, that of revisiting them as soon, and for as long a period, as possible.

The writer can fully confirm the above remarks as to the ruddy and joyous appearance of the children: and, as regards the fair sex, he can, with equal truthfulness, affirm, that their complexions were as bright and clear, their spirits as gay and buoyant, and their eyes as sparkling and beaming with animation as if they were enjoying the fresh mountain breezes of the Highlands of Scotland; while their dashing and fearless riding over the hills, was at a pace that would astonish the most accomplished of their sex in Hyde Park.

EFFECTS ON CONVALESCENTS AND ON DISEASE.

A DIFFICULTY naturally presents itself in discussing the effects of the climate on the European constitution, when impaired by disease or long residence in India, to avoid technicalities, and render a subject, so purely professional, interesting, and instructive to the general reader. With a view to avoid as much as possible this difficulty, I shall content myself, after premising a very few general observations and hints to invalids on their first arrival, with very briefly stating the results of my experience in the more important Indian diseases, and, as immediately deduced from this, with making a classification of those which are likely to benefit by immediate change to the hills, as distinguished from others which require the premisal of a sea-voyage.

SECTION I.—GENERAL OBSERVATIONS.

On change of climate.

The effects of change of air in disease are too well-known, and too generally admitted, to require discussion here. We are as yet totally ignorant of the manner in which the favourable change is operated, and in the present state of our chemical knowledge, unable, as we are, to, detect the difference between the heated impure steam of a crowded hospital, and the health-inspiring breezer of the mountain top, we are likely to remain in ignorance. Whether the cause be an actual difference in the chemical constitution of the air, or merely that there has been a change made, from the self-defiled atmosphere, surrounding the sick couch, to one as yet free from the exhalation of disease, are points which we are yet unable to pronounce upon, though we see it every day proved by the fact of a change, even though from a lower to a higher situation, from a pure to a less pure atmosphere, operating the most miraculous cures in cases, to all human appearance, hopeless. Much must be doubtless attributed to the moral effects, of a removal from the contemplation of objects associated, in the mind of the patient, with images of suffering and death; but still, so decided is the benefit derived, that we are compelled to acknowledge, though unable to account philosophically for the cause, that change of air is one of the most powerful curative means we possess. And when this change involves a variation of temperature, and moisture, (two conditions of the air for the agency of which we can fully account) to any considerable or remarkable degree, we are justified in anticipating the most marked advantage from it. The effects of a change, to an atmosphere of nearly the same condition, are, at best, transitory, and after the system becomes habituated to it, a relapse is generally the consequence. When, however, transition is so great, as to produce a general re-action of the system, we may hope, not only to find the diseased action checked, but permanently altered: and this is, for many reasons, still more decidedly the case, when the condition of the new atmosphere approaches to that habitual to the patient; in other words, to that of his natal air. That the change from the low country to the mountain air of the Neilgherries, is nearly equivalent

to that of a return to Great Britain, will scarcely be questioned, on perusing the preceding account of the meteorology of the hills; and we are therefore bound to anticipate as good effects from the one, as from the other, provided we make allowances for the counter-vailing effects of the *suddenness* of the *transition*.

In returning to Europe, besides the inappreciable moral influence of a return to friends, home, and country, the patient has the benefit of a prolonged sea-voyage, a curative agent in many instances of first-rate importance, and he has the further advantage, of a gradual and twice-repeated change of climate. While, in ascending the hills, he has to undergo the transition, from the temperature of Madras to that of the south of England, in the course of a single day, sometimes of a few hours, much as if he were to ascend from the Coromandel Coast in a balloon, in the afternoon of a red hot day in May, and land, in the course of five or six hours, on the coast of Devonshire.

This sudden transition, where the constitution is prepared for it, has its advantages in a great majority of cases :

1st. By exciting a healthy re-action in the system.

2nd. By exciting a new action, which overcomes the diseased one.

3rd. By restoring the healthy powers of the constitution, and the general tone of the viscera, particularly the digestive organs.

4th. By removing the eternally recurring causes of irritation, in the low country, such as heat, moisture, closeness &c.

5th. By breaking the habit of disease; a consideration of vast importance in some of the most obstinate forms of Indian disease. Fever is the best illustration of this fact; the tendency to a recurrence of febrile paroxysm, is increased, by repetition, to a degree totally unconnected with the debility, or extent of organic lesion produced, and only to be accounted for, by the all-powerful influence of habit on the constitution. In one of the most obstinate forms of this disease, Intermittent Fever, it is frequently sufficient to put off, or change the period of access, to produce a speedy cure, and in most cases, the transition from one type to another, from a Tertian to a Quotidian, for instance; in other words, "the change of habit," is considered a salutary indication.

On the other hand, when the constitution has not sufficient power to produce this salutary re-action, or what is worse, when

the sudden change of distribution of the circulating mass, throws an unusual load on internal organs, unfitted by disease for sustaining the shock, the effect must be proportionally mischievous, and cases of this description, come under the category of diseases which are not curable by a sudden change of climate; or, at least, not until the diseased action is checked, and the powers of the constitution restored by a sea-voyage, or residence on the sea-coast.

These positions will perhaps be better understood, when treating of the effects of the climate on Indian diseases, in detail. I have dwelt the more on them, because I conceive, that a want of attention to them, or, more correctly perhaps, the general ignorance of the necessity of attending to them, has been the cause of much unnecessary disappointment, and depreciation of the curative and restorative powers of the climate. Many cases have been sent to us for treatment, in the last stage of organic disease; others, in which functional derangement had proceeded to such a pitch, that the slightest shock was sufficient to overturn the balance of the constitutional powers; and not a few, in which low country habits, and length of residence in a hot climate, had paralyzed or altered the original European form of the constitution, and rendered a transfer to this climate, nearly as uncomfortable to the feelings and detrimental to the feeble remains of vitality, as that of a trembling ship lascar, from the hot moist climate of the sea-coast of India, to the Chops of the English channel.

In such cases, it is needless to say, that all hopes of a cure, in other words, of a miracle, were futile, and could only end in disappointment; and though, increasing acquaintance with the nature and power of the climate, is fast leading to a better and more rational selection of cases, it appears somewhat extraordinary, that the simple and obvious expedient of consulting some qualified person on the spot (at least in doubtful cases) should not sooner have been had recourse to. With a view to supply this desideratum, I have subjoined a classification of diseases, proper to be transferred to the hill climate, and which, though far from complete, will, I trust, be found correct as far as it goes, and, as such, to possess some share of utility.

We shall now notice another important general consideration; the length of time required for the climate to operate beneficially. Here it must be recollected, that the object in all such cases is, not

only to check or cure the existing diseases, but to remove, as far as possible, the tendency to relapse, unfortunately one of the invariable concomitants of all Indian diseases. This can be effected by time alone. Long after all symptoms of actual disease have disappeared, the tendency to relapse on the re-application of the exciting causes, will remain; and time alone, by restoring the tone of the constitution generally, and the weakened organs in particular can remove this proneness to a return of the original disease.

It is not easy to fix a period for this consummation of the cure, even in the most general terms, so much must depend on the nature of the individual case, and of the disease, the time it has lasted, the age, sex, and constitution of the patient; as a general rule, however, it may be laid down, that a patient who resorts to the hills, convalescent from any of the more serious forms of Indian disease, should not quit the hills, until he has been, at least, six or seven months free from all symptoms of actual disease.

An important consideration, as connected with the hills, but which has not yet met with the attention it deserves, is, the prophylactic (preventive) powers of the climate. No axiom in medicine is more firmly established, than that of "*Venienti occurrere morbo*," and I shall be disappointed, if this is not hereafter discovered to be applicable, in the most extended degree, to the Neilgherries.

It must have occurred to even the most casual observer, to have seen numerous instances of young men on their first arrival in the country, attacked by some of the common Indian complaints, which yield readily to the usual means, but are sure to re-appear at the end of a very short time; until, after a succession of similar relapses, the unlucky subject is either forced to quit the country, to recover his health, or perhaps finds a release from reiterated sufferings, in a premature grave. It is by these slight, but repeated attacks, in particular, that is laid the foundation of a whole catalogue of visceral diseases, parasympic enlargements, organic derangement, scirrhus, &c. and, even under the most favourable circumstances, such a case can rarely, if ever, be converted into an efficient soldier. Were he, however, after his first or second attack, transferred to a cool healthy climate, and left there, till the natural powers of his constitution had overcome this predisposition to disease, are we

not justified in the expectation, that his amended health, and, in the case of a private soldier, improved habits, might enable him to resist exposure to the same exciting causes? I have seen numerous examples of young officers, whose early period of service was a series of constant illness and suffering, but who, having been sent to Europe, before the formation of distinct organic disease, have returned to India with constitutions completely renovated and have afterwards proved to be among the most zealous, active, and efficient soldiers, of whom our ranks can boast. Of this fact, (without, however, pretending to the credit of the *last* part of the exemplification) I may cite my own case, as one of the most striking examples.

I am, I confess, sanguine as to the result of a similar experiment, made in incipient disease, by sending young men to the Neilgherries for a time, with the view of checking the predisposition to disease, so often manifested shortly after their first arrival in the country; and I consider the plan particularly applicable to the cases of young European soldiers, for whom the alternative of being sent to Europe for their health is nearly, if not wholly, out of the question.

SECTION 2.—HINTS TO INVALIDS.

The first most obvious effect of the climate of the hills on an invalid is, to repel the blood from the surface. It appears from the preceding remarks on climate that the average temperature of Ootacamund is 58° , while that of the low country on the Coimbatore side is probably 86° , or 88° , and on the Mysore side, 82° , or 84° ; consequently, the difference of temperature is, on the average, from 24° to 30° . But if we suppose an invalid to arrive in the dry season at Goodaloor, or Meettapollium, in the morning, he will find the thermometer at all events 88° , probably 90° , and *the same evening, on reaching Ootacamund*, it will descend to 45° , perhaps to 42° , making a vicissitude of from 43° to 46° . The immediate consequence of such a decided change of temperature, aided by the superior dryness of the air in the higher situation, will be, to constrict the vessels of the skin, to check perspiration, and transpiration, and throw the blood on the internal organs; and, should any of these be weakened by previous disease, the consequence will be, a greater or less degree

of accumulation of blood in the weak viscus, or congestion, as it is technically called. From the close sympathy between the skin and liver, the latter is the organ most frequently affected in this way; but the bowels, head, and lungs frequently partake of this unequal distribution of the circulation, the effect being added to in the lungs, by the difficulty of respiration produced by the rarefaction of the air.

When no actual organic disease exists, and when the constitutional powers are not permanently debilitated, nature soon restores the balance: a re-action takes place; the liver secretes more bile, the superfluous fluid is carried off from the bowels by a mild diarrhoea, and from the lungs by copious expectoration, more particularly if this salutary process is assisted by care on the part of the invalid himself, warm clothing, &c. and by the exhibition of mild aperient remedies, such as the Plummer's pill, which has the invaluable property of exciting the action of the liver and bowels, and determining to the skin at the same time.

It is only in cases of actual organic disease, or, when the debility of the constitution is so great as to prevent re-action, that any serious or permanent mischief is to be dreaded from the congestion of the viscera. Cases of the former description should not approach the hills at all; and the latter should, if possible, premise a sea-voyage or residence on the sea-coast, until convalescence is somewhat advanced: and in these, as well as the more aggravated cases of what is called, by medical men, functional derangement of the viscera, the time selected for ascending the hills, if a choice exists, should be in April or May, when the comparative warmth and moisture of the air naturally lessens the risk of a check to the action of the skin, and consequently of internal congestion. In all such cases also, it is prudent to try the effect of a short previous residence at Kotergherry or Coonoor, the milder climate of which renders the change less abrupt, and will generally be found, for many reasons, to agree better with delicate invalids. Under the most favourable circumstances, those who are unable to take much exercise in the open air will derive more benefit from the climate of Kotergherry or Coonoor, where the temperature, throughout the year, is so mild, as scarcely to necessitate the use of a fire.

The next point, requiring the attention of invalids at first, is, the circumstance of their digestive powers seldom keeping pace with

the increase of appetite, produced by the change. This is especially the case with vegetables, a tempting array of which is placed before the stranger, and, but too often, induce him to forget the laws of diet, laws as immutable as those of the "Medes and Persians," and any infraction of which is sure to be followed by retributive punishment, in the shape of a violent attack of dyspepsia, succeeded by colic diarrhœa, and not unfrequently dysentery. Luckily the cause is here within reach, and a little prudence at first is sufficient to obviate all mischief.

Invalids generally suffer, in a greater degree, from the sleeplessness beforementioned, and are relieved by the same means as those recommended to obviate congestion; should these prove insufficient, a little Hyoscyamus may, with advantage, be added to the Plummer's pill.

Headache, is by no means an unfrequent complaint on the part of strangers; when it depends on undue determination of blood to the organ, much caution is required. Kotergherry, or Coonoor, is in such cases to be preferred to Ootacamund, and no time lost in consulting a medical man. In ordinary cases, a little aperient medicine, moderate diet, and avoidance of any cause which accelerates the circulation, such as violent exercise, ascending hills, and exposure to the sun, seldom fail to remove all unpleasant feelings in a few days.

R. BAIKIE, M. D.,

DIFFERENT GRADES OF LAWYERS IN INDIA.

The different grades of lawyers in India, are, the Advocates, the Vakeels, the Attorneys, the Pleaders and the Muktears. The first three of them are called by curtsy officers of High Courts, but they also appear in the subordinate Courts jointly with lower grade members of the guild. The lawyers generally institute suits for clients in consultation with the Advocates or Barristers (who cannot act for clients); and they may also defend their clients in Courts. All these classes of legal profession may appear or act simultaneously for the same client. To appear is to represent the client in the several stages of a suit, but not to take proceedings or to act on his behalf. Every Indian High Court, like the British Benchers has got a superintending and controlling authority over this legal guild. No man can practise as lawyer in the British Indian Courts unless he holds a certificate or *sanad* from a High Court. Even members of the foreign Inns or Faculties of Law, are required to be enrolled afresh in one of the High Courts; the advocates appear in a High Court, a Solicitor merely acts; but a Vakeel may act and appear except in the original jurisdiction. Hence a suitor, who chooses to transfer his case to the original side of a High Court, must lose the help of his Vakeel.

A Vakeel, I think, comes from the Mahomedan period of the administration of Justice; for it seems to me the profession of advocacy was not in existence at the time of the Hindoos, because had the legal guild been present during the Hindoo administration, it it must have figured in the elaborate system of caste spun out by them. It looks strange that while in most provinces of India the more successful members of the profession are dubbed with the title of Advocates, Bengal is not favoured with such privilege. At the present time when there is so much dearth of better advocates it is a *desideratum* to promote a few able members of the lower grade to the class of advocates. For success in this

profession rests chiefly in the personality of an individual, who can express himself with such authority as to induce belief or arrest the attention of his audience by it. The lawyers of England and America have notably come to such political significance, as their Indian compeers are ambitiously looking for. Mere knowledge of dry law would not make an able advocate; to ensure his success the gentleman shall have love and application for his task, and he shall also possess a discriminating judgment in every case.

To make an efficient lawyer, the man shall not only be educated in the science of law, and the art of advocacy; but he shall also be intelligent, ingenious, ready, polite and honest. A petti-fogging boor, or a false trumpeteer of his own self, is contemptible. A tongue tainted with jesuitism, or prostituted by conscious lies, is a foe to the public, as well as to the possessor himself. The general idea permeating in the lawyers' guild, is that its member has a duty towards his client to save him from all positions. This may be correct to some extent in criminal cases. But in civil cases fraud would vitiate every transaction. A lawyer is at liberty to forsake his client when the latter's sin is patent. But he cannot go over to the opposite side when his knowledge is derived from the instructions of his original client. Humanity itself has a duty towards Truth and Justice, but no liability to support conscious falsehood or deceit. A solitaro success shall not make any underhand dealing laudable. Honesty is always the best policy of Nature.

Authorized bywarrants, vakalutnamas, Vakils and Solicitors appear in Court for their clients, whereas the Barristers work without warrants according to the Roman Custom. Barristers are not therefore entitled to fees on contractual basis. The levying of regular fees in the place of the *honorarium* was condemned by the *Lex Cincia* of old Rome. Originally the advocates were not mercenary workers, but they could accept presents when offered voluntarily. There were none such ill-fated clients of modern days who would not be represented for want of purse to present to his lawyers. This benevolent traditions of the legal profession in Rome having been engrafted by the Law Faculties of Great Britain and Ireland, the Benchers authorized young gentlemen to practise in the Courts as Advocates or King's Counsels for the said

honorarium merely. But the Benchers or the Superiors, who controlled the discipline of the legal Body having gradually lost their control at an inverseratio to the extention of the profession all over the British Dominions; the Advocates' fees have been Rules for Taxation of costs. The selfish and despotic proceedings of more fortunate Advocates and King's Counsel have drawn the attention of the English and the American Law Faculties. So late as 1908 the Benchers of Lincoln Inn issued a *fiat* to correct such arbitrariness of the favourites of the Bar. They ruled that none of the members of that Inn will be entitled to fees for days absent from his case. That Counsel belonging to a Corporate Body shall not engage themselves against such Body. Similarly it is desirable that any member of the Bar, who has got instructions from a client shall not change sides without notice to the original party; nor shall be able to use the knowledge received from his original client without the latter's permission. Such a standing rule of the Bar Association should never be suffered to be overlooked, as it is done in Bengal. Even the Conveyancers and Chamber-practitioners should be compelled to obey to this rule. The American Bar Association proclaims with emphasis that Barristers may be bound to support a Judge, but an attempt to exert their influence with the Bench, is reprehensible. It shall always be the duty of a Lawyer to advise his client candidly. A prosecuting Counsel should not look further than to the bare justice of the case and he shall speak from the record, and not from personal sentiments. He shall never misquote a fact, or law to gain his position. Such practice is hardly condemned by the members of the Bar, or by the public. The latter has been induced to believe that such a violation was only equitable proceeding for the guardian or protector of a client. The payment of retainers as earnest of future service of advocates come into use at the latter part of the 16th century, when Judges were privileged to give their opinions in matters submitted to them, excluding of course a case pending before him. Thus lawyer soon got an upperhand in a society, where no body would think himself properly equipped in Court without him.

When more than one lawyer are engaged on the same side, the senior-most gentleman in rank shall lead, but in appellate Courts a senior not unfrequently follows a junior by permission of the

Tribunal. In Original Courts juniors are sometimes heard after seniors on points of law alone. It is a common error among the Solicitors and Pleaders that they are always authorised to make admissions of fact and law before a Court, whereas they are only permitted to do it during the argument of a case when their clients are absent. In such positions they are taken to have an implied power to make such admissions during the progress of litigation to save the time of Court. But it has been often held by Courts, that Counsel may admit facts, or even go the length of making compromises of suits for the benefit of their clients, during the course of the hearing of the case. An opinion expressed in the course of argument adverse to the claim to be advocated, is not binding if against the law. A solicitor's admission in a conversation merely would not bind his client, when it is adverse to the interest of such client. The admission of an agent (Muktear) is in no better footing than in the former case. Joint suitors are also in this position as agents. They cannot make admissions adverse to the interest of his companion.

In most parts of India the more successful lawyers with long purse ape at the skillful foreign advocates who seem to neglect the discipline of the Inns at home as well as of the Indian Courts. They would rarely oblige their clients by adequate work for fees prescribed by the rules of Court. The conduct is highly mercenary, if not extortionate.

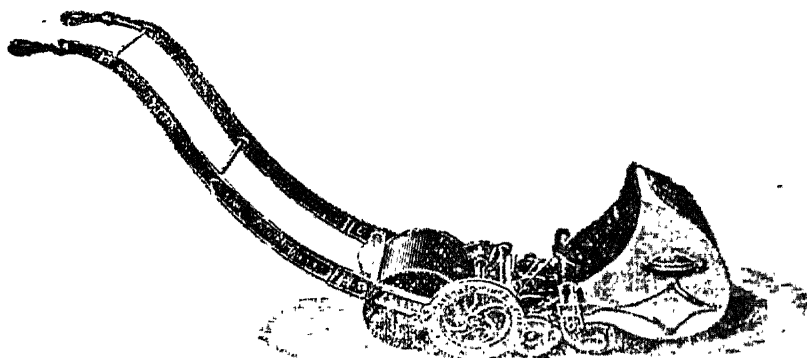
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THE NEILGHERRIES.

(VI.)

Persons who have suffered from fever, should be cautious to avoid passing through the jungle at the foot of the hills during the night; and, if unluckily detained in them after sun-set, they should on their arrival submit to a course of purgatives, followed by Quinine in small doses.

In every instance, of whatever description, warm clothing is of vital importance. Medical men are now generally agreed, that even in the low country a light flannel banian is of service in maintaining the action of the skin, preventing *chills*, &c. and *a fortiori*, it is indispensable on the hills; every invalid should be provided with a good stock of flannel banians, cummerbunds, drawers, and woollen stockings, in which he should proceed to array himself from head to foot before ascending the passes. Too much cannot be said in praise of the flannel cummerbund. I have seen obstinate bowel complaints cured by its adoption alone, and it is no less essential to females.

Cold feet is a very general complaint among new comers, particularly ladies; the remedy is simple—the adoption of lamb's wool stockings, which ought to form part of the stock of every visitor, whether in good or indifferent health.

A stock of stout shoes and boots, should not be forgotten. In the wettest weather, a person watching his opportunity, and armed with thick-soled shoes, may always contrive to get a dry walk in

the intervals between the showers, not forgetting, however, the precaution of changing both shoes and stockings on his return home.

For some time after arriving on the hills, invalids should avoid exposure to the night air, and should indeed never be out after sun-set. The reduction of temperature, which follows the disappearance of the sun, must be felt, to be understood, and no one who values his health should expose himself to the risk of cold, in quitting a crowded room on an evening party, to return home after night-fall. In the low country, one is compelled to be up with the sun, to get a mouthful of fresh air ; but on the hills, in an European climate, this is neither necessary nor prudent, and the invalid should wait till the sun has attained sufficient height to drive away the cold and moisture of the night, before he ventures out, taking care, however, to return in time to avoid the powerful effects of the sun's direct rays, which are greatest about 9 or $\frac{1}{2}$ past 9 A. M.

The diet of invalids, on the first ascent, must of course in a great degree be regulated by circumstances, depending on the precise nature of each individual case. In general, however, they ought to adhere to light animal food, with bread or biscuit, eschewing vegetables, pastry, cheese, &c. : for drink, port or sherry is preferable to the lighter wines ; beer is unnecessary, and only loads the stomach. As a general principle, invalids ought to diminish the quantity of stimulus in the shape of wine, spirits, or beer, until completely acclimatized. It is an undoubted fact, that a comparatively small quantity of any of these articles produces headaches and other febrile feelings, probably from increasing the existing tendency to accelerated circulation of the blood.

In regulating their hours, regard must of course be had to their previous habits of life ; most residents have gradually adopted English hours, as most convenient, and allowing more time for business ; but invalids will do well for some time at least, to breakfast early, dine at 3 or $\frac{1}{2}$ past 3, and finish the day with tea, or something equally light.

Exercise is another essential part of regimen. Invalids should, at first, be cautious to avoid exposure to the sun, and exercise should be taken so as not to produce fatigue, but only to excite a gentle action on the skin. Riding, as being less exacting, and less fatiguing than walking, is to be preferred at first, and a pony to

a horse, on the same principle. Walking has another disadvantage, that it accelerates the circulation, and increases the feeling of tightness and constriction in the chest ; it also increases the liability to chills, as after toiling up a steep ascent, and getting well heated, one is frequently met by a current of cold air, producing immediate constriction of the vessels of the skin. When the invalid has become acclimatized, he should gradually increase his quantum of exercise ; and when fairly recovered, should pass as much of the day in the open air, as his strength will admit.

The effects of the different seasons on diseases are by no means unimportant : very few invalids can bear with impunity the great difference of temperature between day and night, and the excessively dry atmosphere of the cold season, especially during the prevalence of the strong N. E. winds. Exposure to the sun also, at this season, is generally attended with bad effects. Upon the whole, the monsoon season (notwithstanding its comparative dampness) is, from its greater equability of temperature, the absence of cold winds, and the cloudy sky, admitting of exercise being taken at every dry interval, infinitely the best season for commencing the treatment of a chronic complaint, and, where circumstances admit of a choice, I should prefer April as the period for ascending the hills. As the succession of the seasons differs considerably at Kotergherry and Ootacamund, it is possible by well-timed changes from one to the other, to avoid much of the unpleasant weather at both. I am in the constant habit of transferring the more delicate classes of invalids to Kotergherry or Coonoor, whenever I perceive that they are retrograding, or stationary, at Ootacamund ; and the benefit derived has been of the most marked description, particularly at the commencement of the monsoon, when the highly electrical state of the atmosphere occasions much suffering to a majority of our patients.

SECTION 3.—EFFECTS OF THE CLIMATE ON INDIAN DISEASES, IN DETAIL.

The following observations are the result of my experience in more than 300 cases, of the most varied description. Of these, 129 were European soldiers, treated in the convalescent depot, and 132 were officers, civil and military.

The time, at which the sanative effects of the climate begin to appear, varies considerably in different diseases, and in different

individuals labouring under the same disease. In some, the restoration is immediate, and permanent; in others, it is followed by slight relapses, and in a great many cases, there is little or no amendment for many months. This is particularly the case with females, upon whom the climate is much longer in producing an effect, than on the other sex, and they derive decidedly more benefit at first from the milder climates of Kotergherry, and Coonoor, than of Ootacamund. If the accommodation were sufficient, I should be disposed to send all ladies, and a considerable proportion of the severer cases among officers, to Kotergherry, for the first three months.

Sudden changes of weather have, as might be expected, a considerable effect on all the more delicate classes of invalids. Bowel-complaints, and dysentery, are peculiarly affected by a transition from dry to wet weather but the effect is fortunately in general only transitory, and the monsoon is, upon the whole, the most favourable season for invalids, probably from its great equability of temperature.

The electrical condition of the atmosphere, exercises a very marked influence on most invalids on the hills.

Rheumatism, cephalalgia (head-ache), and nervous complaints, are most sensible to its action, and patients, affected with these, or similar complaints, can generally foretell the approach of a thunder-storm, producing a general feeling of uneasiness, and a temporary aggravation of the pains.

The influence of the phases of the moon on the paroxysms of periodical disease, has been much disputed, and is still "*sub lite*." I must confess myself convinced of the truth of the popular opinion, though not to the fullest extent perhaps. Scarcely a case of intermittent fever, contracted in the low country, has come under my observation here, which did not undergo a decided aggravation at the full and change; if the paroxysms were regular at other periods, they were severer, and of longer continuance at this; the cold fit being always strongly marked, though often scarcely perceptible in fits occurring in the intervals. The quartan type, is that most subject to this mysterious influence, as are the obstinate types known as Seringapatam and Guzerat fevers. I have two instances in my eye, at this moment, one, a field officer of the army, who for the last 16 or 18 years has had a regular return of

fever every full moon, preceded by violent head-ache; this was originally contracted in Orissa; the other, a civilian of rank, who contracted the disease at Seringapatam, 12 years ago, and who experiences a relapse at full and change. Cephalalgia, and hysteria, appear also to be subject to this lunar influence, though less distinctly, and in a minor degree.

The diseases of children, are fewer in number, and infinitely less violent in degree than in the low country. Dysentery, is of rare occurrence, as are also fever, marasmus and convulsions. An idea prevails, that teething takes place less favorably on the hills than below, but this is decidedly contrary to my experience, and I consider the mischief, in one or two alleged instances, to have originated in the child's having been weaned *too early*. A similar idea prevails with regard to vaccination, which is said to be more difficult to establish here than elsewhere; this again is entirely owing to the difficulty of procuring good matter.

Small-pox was said to be formerly common among the aborigines; it has now nearly disappeared. We have vaccinated more than 1,100 of their children within the last two years, and I have never heard of its occurrence among the settlers, whether European or Native.

Measles are rare, I have never seen an instance of it, nor scarlatina. Hooping cough is more common, but generally mild, and is readily cured by a change to Kotergherry and Coonoor, or *vice versa*. Of croup, I have only seen one case.

In short, European children are peculiarly healthy, and thrive most remarkably on the hills.

The effects of the climate on natives of the low country are somewhat modified; it being to them nearly as much a foreign climate as India is to us. They are very subject to slight ephemeral fever, and bowel-complaint, on their first ascent, particularly if care be not taken to prevent their exposing themselves to wet, and sleeping on the ground. They very readily become acclimatized, however, and it appears to me that they become more muscular, and more capable of enduring fatigue, than even in their own country.

The general plan of treatment pursued, may be described in a very few words. In the first instance, I have generally endeavoured to obviate the effects of the sudden transition, and consequent

congestion of the viscera, by mild aperients, diaphoretics, warm bath, &c.

The after treatment depends of course on the peculiar nature of the original disease. If an hepatic affection, a course of alterative mercurial medicines (Plummer's pill is my favourite prescription), nitric acid, a mercurial plaster on the side, and finally tonics of the simple description.

In dysentery, ipecacuanha, in the form recommended by Mr. Twining, is our sheet-anchor—and has proved equally efficacious in simple diarrhoea; sulphate of zinc sulphate of copper, and the usual tonics, have also been adopted with advantage: the former of these medicines, (assisted by tartar emetic in nauseating doses during the paroxysms,) I have found highly useful in cephalalgia. Fever is generally subdued, by smart purgatives and diaphoretics during the fit, with quinine in considerable dose during the intervals, particularly just before the access of the fit. I have, now and then, been obliged to have recourse to arsenic, in the more obstinate forms of fever, and almost always with success. The enlargement of the spleen, consequent on intermittent fever, has generally yielded to the spleen mixture recommended by Mr. Twining. Rheumatism. I have generally found manageable by a steady course of Sarsaparilla, infused in lime-water. Dyspepsia requires more management, and generally demands a variation of successive antacid and tonic remedies; one of the most useful of these I have found to be, a light bitter infusion, such as infusion of Calumba or Cascarilla, with from three to seven grains of carbonate of potash in each dose.

In female complaints tartrate of potash and iron has proved a very useful assistant to the tonics in general use.

As a general principle, my object has always been to obviate symptoms as they arose, and to assist nature, by the simplest means, in her endeavours to restore the tone of the constitutional powers, leaving the rest to the climate, in the effects of which I have *never* been disappointed.

A few words, on each of the more important Indian diseases, will appropriately conclude this part of the subject.

Cholera has only once occurred as an epidemic on the Hills; this was among the men composing the corps of pioneers at Coonoor, who had been previously much weakened by fatigue and exposure,

and lost fourteen cases; only one case occurred at Ootacamund, and one at Kotergherry; and on a former occasion, when the Governor's camp was attacked at the foot of the hills, the disease was instantly checked on their ascending; no new cases occurring, and those, previously attacked, rapidly recovering.

Fever is unknown on the hills, except when contracted previously in the low country. In cases which have suffered from it below, it is, of all other diseases probably, that which derives the most immediate and decided benefit from the climate, at least if unconnected with permanent derangement of the liver. When complicated with affection of the spleen, as in the Seringapatam and Guzerat fevers, it proves more obstinate, but rarely intractable. Jungle fever, one of the most dreaded and intractable of the whole class, is in general so much modified by the climate, as to lose its formidable character, as a proof of which may be stated the fact, that out of some 18 cases, which have come under my observation, we have lost one patient. Fortunately, the circumstance of this form of fever seldom or never declaring itself before a fixed and definite period generally the eleventh or twelfth day after exposure to the miasm, we are enabled to apply precautionary measures so as frequently to arrest the attack altogether, or at least weaken its force considerably. Among other striking examples of this fact, the following is no the least remarkable:—In 1831, a party of 27 European convalescents, under charge of Lieutenant Croft and Dr. Auchinleck, while on march their to join the depot here, owing to some misapprehension of the Quarter Master General's instructions, passed a night in the middle of the jungle at the foot of the Ghat. The moment I ascertained this fact, I placed all the Europeans under a rigid system of surveillance, and they were each well *disciplined*, and took considerable quantities of Quinine, with other ordinary precautionary measures. Lieutenant Croft, being subject habitually to fever, was subjected to a similar course of treatment, and all these escaped without a single untoward symptom; but Dr. Auchinleck, relying on the strength of his constitution, neglected the precaution recommended to him, and the consequence was, that on the eleventh day he was attacked by the fever, in its most marked and aggravated form, and only escaped by the adoption of the most active and decided treatment.

Dyspepsia, or Indigestion, when unconnected with serious de-

rangement of the liver, is another of the diseases which benefit, in the most marked and decided degree, by the climate. When we recollect that this Protean malady often baffles the highest order of talent and professional experience in Europe, it is no small proof of the efficacy of our climate to say, that dyspepsia is rendered even manageable by its influence.

Debility, in whatever degree, and particularly when occurring as the result of long residence in the low country, without being connected with decided disease, seldom or never fails to yield to the influence of our bracing air, aided by proper diet, exercise, and regimen. The only exception to this is the case of those who, by such residence, have become Indianized in their habits and feelings; to them, the cold and wet are serious and insuperable obstacles, and they suffer so much discomfort in this way, as nearly to neutralize any benefit their health may derive.

Habitual constipation, in the low country a very obstinate complaint, yields at once on the hills. The additional quantity of fluid thrown into the bowels assists this effect at first, and the restored tone of the stomach, bowels, and digestive powers in general completes the cure.

Local and cutaneous disease, of every description, sores, ulcers, affections of the joints, fractures, injuries of the head, and all other affections of this class, yield to appropriate remedies with, at least, as great facility, as under the most favourable circumstances in Europe; convalescence being in all of them incredibly rapid and perfect.

Pulmonary disease, being of comparatively rare occurrence in India generally, is no often the subject of treatment here; where it has occurred in its earlier stages (the only circumstances under which it is manageable in any part of the world), it has presented no difficulty whatever.

The host of diseases peculiar to females, acknowledge the influence of our climate in a remarkable degree; they are often extremely obstinate, and are very generally rendered more so by the impatience of restraint, and unpardonable imprudence of the sufferers themselves, but nevertheless, almost always yield to time, and the gradual effects of the climate.

Diarrhoea, though requiring much care on the part of the medical attendant, and much self-denial on the part of the patient, from the

liability to relapses consequent upon atmospherical changes, and slight errors in diet, has not in a single instance resisted the effects of judicious treatment; it is, however, a most obstinate disease, and in common with the next to be noticed requires a long freedom from attacks; in other words, a prolonged residence on the hills, to secure the sufferer from relapses, on returning to the low country.

Dysentery, whether acute or chronic, is so seldom met with, unconnected with derangement of the liver, as to fall more properly under the next head. Under whatever form it occurs, it is justly considered as one of the most formidable and fatal of Indian diseases, occasioning a greater loss of life among the lower ranks of Europeans in particular, than any other complaint—Cholera not excepted. Upon the whole, our practice in the less aggravated forms of the disease has been tolerably satisfactory, but it always proves extremely obstinate, from the tendency to relapse from comparatively trifling causes, such as slight atmospherical changes, errors in diet, exposure, &c. and it is rarely overcome without more or less injury to the constitution. It is in this, and the next class of disease (hepatic), that I conceive the precautionary measure of a sea-voyage most urgently called for: with this advantage I apprehend that the results would be completely reversed; but without it, I am disposed to think that none but the mildest forms of the disease should be transferred to the Neilgherries, and that, in all of them, the patient should be acclimatized by a previous residence at Kotergherry or Coonoor, until the disease is fairly subdued, and nothing remains to be done, but to invigorate the constitution, and restore the powers of digestion and assimilation, by a transference to the bracing climate of Ootacamund.

The same observations apply, but with still greater force, to the numerous and important class of hepatic diseases. The liability to congestion, from the sudden change of temperature, the mischief arising from the susceptibility of the skin, between which and the liver there exists the most intimate sympathy, to atmospherical vicissitudes, and the inability to bear exposure to the sun, all operate unfavourably at first, even on the mildest cases of liver-complaint. In many of these, by the adoption of due precautions, and by sending the invalid to spend the first few months in the milder climates of Kotergherry or Coonoor, we have been enabled to neu-

tralize these obstacles, and ultimately to restore them to health. But as a general principle, it must be conceded, that the climate of the hills is not suited to hepatic disease, *when of long standing, if of considerable severity, or if complicated with affections of the bowels*, unless the disease has been completely subdued by a previous sea-voyage. When the affection amounts to organic disease, leaving little hope of amendment from *any* climate, it is more likely to have the fatal termination accelerated than retarded by a residence here ; and, when a scrofulous taint exists in the constitution, it is difficult to prevent its running into abscess.

Rheumatism, as a consequence of the abuse of mercury in the low country, is not uncommon. Though an obstinate affection, it always yields to general tonic remedies, such as the infusion of Sarsaparilla above-mentioned, aided by the bracing effects of the climate.

Gout is equally manageable. The *cure* of this singular disease is perhaps in every instance impossible ; when the constitution has the arthritic tendency, all that can be expected, is to reduce the number of fits, moderate their violence, and prevent their injuring the general health, all of which, with but little assistance from medicine, is perfectly effected by the climate.

SECTION 4—CLASSIFICATION OF DISEASES.

I propose to divide this subject into three heads :

1ST CLASS.

Diseases in which I conceive the patient may, with safety and advantage, be transferred at once to the hill climate, including which would be benefited by a previous residence at Kotergherry, and Coonoor.

1. Incipient disease, of every description.
2. Fever, if unaccompanied with severe affection of the viscera.
3. Diarrhœa.
4. General debility, if not dependant on organic disease, or great functional derangement.
5. All local affections, of whatever description.
6. The milder forms of chronic dysentery ; acute dysentery can seldom, I apprehend, be a proper subject of treatment in this climate.
7. The milder forms of hepatic disease.

8. Almost all female complaints, properly so called.
9. Muscular rheumatism, or periostitis.
10. Incipient pulmonary disease.
11. Dyspepsia, and its concomitants.
12. Neuralgia (pains depending on an affection of the nerves).

2ND CLASS.

Diseases which are likely to benefit by a residence on the hills, provided the patient has it in his power to premise a sea-voyage, or, in the milder cases, a residence of some months on the coast, so as to remove, or at least entirely check, the complaint. The duration, or nature of the voyage must of course depend on the nature of the complaint, and other circumstances, to be determined by the judgment of the medical practitioner advising the change. To persons coming down from Bengal, or the more distant parts of the Bombay presidency, the short voyage along the coast will always be of service, often all that is necessary. In other and more serious cases, it must be prolonged for two or three months. Still the advantage of coming to the hills, instead of the long and expensive voyage *to* and *from* the Cape or Europe, the circumstance of being within reach of one's own office, or business, of whatever description, and many others, are so evident as to require no discussion.

1. Hepatic disease, not amounting to organic affection.
2. Dysentery of the severer descriptions, with the same qualifications.
3. Severe mercurial rheumatism, if attended with enlargement of the bones.
4. Chronic enlargement of the viscera, (or Parabysma, as it is termed technically.)
5. Debility, the consequence of long residence in the country, and complicated with functional derangement of the liver, or any other important organ. The sea-voyage in this, and the first two divisions, should be of considerable duration.

3RD CLASS.

In the first class, or diseases not likely to benefit by this climate, under any circumstances—I would include.

1. Hepatic disease, if organic or complicated with a scrofulous taint in the constitution ; at least if the latter has declared itself.

2. Dysentery, under the same circumstances.

3. Confirmed pulmonary diseases.

4. The atrophy of advanced years, consequent upon long residence in the country and Indianized habits. To such unhappy subjects, after almost any degree of preparation, cold acts as a complete *extinguisher*, and the only resource left for them is, a prolonged sea-voyage in the warmer latitudes.

R. BAIKIE, M D

A RAJA'S DESTINY.

A SKETCH FROM THE MAHABHARAT.

In the country of Nishad, at present the Punjab reigned a king named Nal who was a highly talented and pious prince. But with all his virtues he was addicted to dice. Far from his territory, there was another principality named Bidarbha. Maharaja Bhim sat at the time at the throne of the latter. He had a daughter named Damayanti, who had grown up to be a most talented maid and was noted for her exquisite beauty, all over the world. On the other hand, the Maharaja of Nishad was also noted for his virtues and personal beauty. At the time when the hero of my narrative was in flesh and blood every father of marriageable girl, wished for a bridegroom as talented and fair as was Maharaja Nal. Day and night the playmates of the Princess Damayanti expatiated on the virtues and the manly figure of the young Maharaja Nal. No wonder, that the picture drawn by the playmates of the Princess in their girlish exuberance of feelings, had stealthily taken some root at the heart of the youthful Princess. There was a very beautiful *Sarobar*, full of blown lilies at the Zenana apartment of Maharaja Nal, surrounded on all sides by flower gardens.

One day Maharaja Nal was pensively walking on the gravel-walks of the garden enjoying the sweet Indian breeze, and vacantly thinking and humming a tune. Suddenly his gaze was attracted by a beautiful snow-white goose that was swimming and diving in the crystal water of the lake. Maharaja Nal was tempted by a boyish whim to catch the goose and managed to do it to the great terror of the helpless creature that addressed the Maharaja in the language of man,* imploring for life, and the bird further said, that he would, in return of the great service, anyhow make him unite to the beautiful Damayanti of Bidarbha.

* All the creatures below man—in the era of purity and truth—could speak like men.

The Maharaja wondered how the goose could know of men ! However, the assurance given by the bird, made the Maharaja take heart, and he released the bird. True to his word, the bird flew direct to the tank at the inner apartment of the Bidarbha-Maharaj, and began to swim and dive there. Princess Damayanti who was culling flowers in the garden, under the shade of evening twilight, saw the royal bird. The Princess and her companions, were fired with zeal to catch the bird. They all made joint-efforts and the goose was caught, just as before the royal bird in the language of man proffered his help to make her unite with the Maharaja Nishad—as the only prince worthy to be her lord, and dwelt at some length on the virtues of the Prince. Damayanti asked the bird to go once again to the Maharaja Nal to request that he might be pleased to accept her as his bride. The bird flew direct again to Maharaja Nal and told all about the Princess of Bidarbha. Now the duties of the bird were over. Both the prince and princess were enamoured of each other. But here in Bidarbha, the princess showed symptoms of love-sickness. She was daily losing in flesh and fairness and always proved absent-minded. This was reported to the Queen-mother, who forthwith told about it to the Maharaja, and requested him to arrange for *svayambar*, and without further delay for the marriage of their daughter. The Maharaja, as a most dutiful father, forthwith ordered his ministers to arrange for the *svayambar*. Men were sent to all the kingdoms of Vârât Bârsa inviting the princes to the ceremony. And soon there was a great commotion there. The rattling of the chariots, the neighing of the horses and elephants, the murmur of large armies and the jingling of the arms, made Bidarbha shake to its very foundation, as if it were in an earthquake.

Now all over the land of Bharat there was great bustle, and the divine anchorite Narod, went to the Gods in heaven to tell them of the great *svayambar*. In doing so he spoke very highly of the daughter of the Maharaja of Bidarbha and that all the Rajas and Maharajas of the land, had gathered at the palace of Maharaja Bhim. The Gods hearing of the exquisite beauty and charms of the damsel who was to choose her husband, wished for her hands, and proceeded thither direct. In their way, they met Maharaja Nal, who with a great train and equipage, was going to Bidarbha. The very appearance—the manly figure of the Maharaja, made the Gods

lose heart. They thought that in presence of such a monarch a youthful maiden could never place, her choice upon any other else. The denizens of heaven—Indra—the king amongst Gods, Yam—the destroyer and Varun—the God living in water, struck acquaintance with the Maharaja and asked him to do a job for them, *viz.*, to go to Damayanti and to exert his influence to accept any of them as her husband. Maharaja said that he himself was going there as a suitor. Besides how could he, being a female go to the Princess Damayanti in her apartment strictly guarded. The Gods initiated Nal into the secret power of being invisible whenever necessary. Now the Maharaja was, mechanically, at the presence of the Princess at her own chamber. As he saw the Princess, the Maharaja, grew beside himself; and the Princess, on her own part, did not fair any better. She thought the intruder was no other than Kám Deva. But how could a God, lower his heavenly dignity in this way? But was he not Maharaja Nal, of whom she heard so much? She summoned her courage, and asked of the intruder, who he was and how could he come in so strongly guarded a place. The Maharaja in reply told her, who he was, what his mission was there about and how he came there. He furthermore urged on her to cast her lot with any of the four Gods, she chose the better. The Princess replied, "Please convey my salute to the Gods; but I regret their coming here will bear them no good. I had previously accepted you as my lord and husband, and how can you then Maharaja discard me now? Without you, I shall forego this life either by fire or by poison." The Maharaja, in reply said, "Fair creature, don't blame me. What fault have I? Do you know what divine power do the Gods wield? What can they not do? It is most fortunate for you that Gods, along with men, demand for your hands." "Don't say so, my love, continued Damayanti." "Do you think me to be so weak, fickle-minded and inconsistent?" The Maharaja tried in vain to persuade the Princess to accept one of the Gods. And the fair lady on her part asked the Maharaja to allow her to put the garlands around his neck, then and there—as preliminary to the marriage ceremony. But the Maharaja could not do that, as he was he said, a messenger only of the Gods. The good Princess was very much hurt, and after a little pause said, "Very well, come to the assembly along with the Gods, I shall

accept you as my husband." The Maharaja made his exit, as he came; and told the Gods all that the good Princess had said of them, and her final request to him to go to the assembly in the company of the Gods. They understood what the princess meant and they one and all had them transfigured into the Maharaja Nal and went to the vast assembly already assembled.

It was the time for Princess, to appear at the assembly. Amidst the booming of cannons from the Maharaja's fort, music and *ulu*, *uli*, *ulu*, uttered by the females of the Maharaja's Zenana, the fine specimen of womanhood with a garland and sandal on a gold plate in hand made her appearance. The wondering princes felt as if a flash of lightning passed through their brain. One by one she passed the princes by and then came to Maharaja Nal. But to what was this! There were five Nals! How could she recognise the real Nal from amongst so many imitation Nals! Cruel gods, would you thus make the noble, and virtuous Princess, unhappy and a sinner? She found herself quite in a fix;—and in her troubles, she silently offered up a prayer to the god in heaven to save her from the most humiliating position; and protect her from the wreck of her life's dream and pleasure. The constancy as shown by Damayanti, pleased the gods and they made signs which enabled the Princess to distinguish Nal from amongst the rest. And when Damayanti only put the garland on the neck of the Maharaja and besmeared his forehead with sandal paste, the Gods present expressed their satisfaction and asked the Maharaja to take boons as testifying to their unfeigned felicity on the occasion. The Gods gave the Maharaja four boons, one each. By one he obtained the power of passing unobserved when necessary; by the second the power of obtaining water, where there was no water; by the third he obtained the power to cook without fire; and by the fourth and last he obtained his mastery over the science of Natural history. The *Svayambar* was thus over. The Maharaja with his bride left for his capital. But while the denizens of heaven were returning to their respective places, talking about the admirable conduct of the new pair, Dvapara and Kali who also were going as suitors to Bidarbha, met the gods in their way, and learnt that the Princess had accepted Maharaja Nal as her husband. "Oh, is it so," said Dvapara and Kali. "Is the lady so proud as to discard gods? Very well, we shall see, what does her beauty avail of?"

"Oh, no" replied the Gods, "it was through our permission that the good Damayanti accepted Maharaja Nal. She had no fault in that." "But nothing could appease the wounded feelings of the degenerated deities. They were bent on ruin of the good pair. Both the husband and wife were pious and good; and it was with great difficulty, that they could find fault with them to enter into their body. It was Kali, that entered into an unrelenting enmity towards the King and Queen of Nishad. The usual godly nature, grace and the grave and powerful appearance of Maharaja Nal waned. The younger brother of the Maharaja Prince Pushkar, a wicked prince altogether, came forward, believing this to be most opportune moment, to call his elder brother to a game of chess.* The Maharaja as a true Kshatriya could not but respond to it. Pushkar with the help of Dvapar and Kali succeeded in snatching off the throne easily. The Maharaja, found his times most inopportune and resolved to abdicate his throne. He requested his queen to remain back. But the good queen—sent her two children to her father's house and got ready to accompany her lord. After many a Yea and Nay, the Maharaja took his wife with him and left his kingdom, throne and his deeply attached people—the most unstable of thing on earth, for the wilderness to adopt the life of a devotional hermit. After days of privations and anxieties, one day both the husband and wife reached a spot from which they had not the capacity to proceed a step further. The delicate and tender Maharani felt sleepy through sheer exhaustion and she asked her husband to sit down a little, that she might have a little nap and refresh herself. This was done and the Maharani keeping her head upon the thigh of her husband—as upon a pillow, suddenly had a profound sleep at the lap of the merciful and divine mother Earth, and forgetful of all her troubles and anxieties. Suddenly it flashed into the mind of the unfortunate Maharaja, what a prolific source of anxieties and dangers the Maharani might prove, during the days of his troubles. So thinking the Maharaja resolved to leave her off alone in the wilderness under the benign shade of slumber and make a hasty retreat to a place where she might scarcely overtake him. Thus the Maharaja quite stealthily made

*It was customary for the Kshatriyas of the early period to go religiously to dice every time whenever called.

his retreat, although the attempt was almost breaking his heart. He took his action to be most dishonourable and cowardly. The unfortunate Maharaja, in taking his resolution thought that his wife would certainly go to her father's house after her fruitless endeavour to find him out. The idea that at the house of her father, Damayanti would find means of some comfort, gave the Maharaja some consolation. But he misunderstood the situation and it was due to his impaired intellect. Sometime after the Maharani awoke, and found her worst fears realised. Her lord was nowhere. She grew frantic in fear and grief. She searched for him, as much as possible, but in vain. For three consecutive days the once queen of a great principality, a loving wife of a loving husband, searched for him alone having none to help her. On the fourth day, she reached a place of an anchorite, and making her obeisance, asked of him of her lord, after detailing her misfortune. The noble sage assured her of her future good luck, and went his way. From this place Damayanti left for the territory of the *Chedi* kings, where she was presented to the Dowager Maharani by the wondering and admiring womanfolk, to whom she related her sorrows and troubles in detail suppressing her real identity. The good Chedi Maharani tried to console her and wished her future happiness. She was there kept with every consideration that her very noble bearing commanded. There remained—in an unknown land for a considerable period of time—a princess—a queen, at the frown of the frolicsome fortune, quite as an ordinary woman and in the house of one who was in no way related to her, and upon whose good will and liberality, she was then to depend for his subsistence even. Such is the world everywhere. Yet shameless and ungodly man hankers after filthy lucre and prosperity and neglects to avail of the real and lasting happiness by sincere devotion to the lotus feet of Sri Hari.

II.

Now good readers, let us once proceed to take notice of the heartless Maharaja of Nishad, who had left her helpless, loving, pious and innocent consort at the jaws of ferocious animals of the forest; and also let us also ponder, how does the great God play with men like toys. Now the Maharaja was hastening to his way, leaving his queen as if she was a terrible pestilence

he heard at a distance somebody crying for help, and calling him upon for succour. He proceeded to the direction indicated and found *Karkat* the younger brother of the divine serpent *Ananta*, who endures the earth upon his hood, was amidst a great fire and calling his help. The Maharaja hastened and succeeded in rescuing him and the good reptile in gratitude of the service he received, assured him of undying friendship. But, no sooner, had the good Prince gone a few paces with him, the ungrateful creature struck his fangs upon the back of the Maharaja. The poison, that acted upon the blood of the unfortunate Maharaja, rendered his appearance most awkward. But the reptile assured his good motive and said that his present appearance would help him during the period of his trials, and at the expiry of which he would regain his former princely appearance. The noble Maharaja, now wended his course towards Oudh, where *Rituparna* was reigning king. He was there appointed by the king as his keeper of the royal stable. In his degraded state of life, Maharaja Nal adopted the pseudonym of *Bahuk*, and spent his days in most disconsolate way, lamenting, over the most valuable treasure that he foolishly left behind in the woods, which, God alone might say, whether he was destined to recover again or not.

III.

The parents of *Damayanti*, however, learnt all about their daughters and her husbands, and sent men to all directions in search of them. Fortunately the Ex-Queen of *Nishad* was picked out by one in her new home, and was told that her parents were so disconsolate, that unless she proceeded forthwith to *Bidarbha*, their life was despaired of. Hearing of this, *Damayanti* grew disconsolate again and expressed her eagerness to leave immediately. This was agreed upon; and the Queen of *Nishad* undertook the journey under a large escort, sent by her parents, and reached *Bidarbha* in due time. There was natural outburst of feelings which when allayed, *Damayanti*, asked her parents immediately to send Brahmins in search of Maharaja Nal. She moreover gave them to understand, that she could not survive unless her husband was soon found out. After a considerable period of time, one of the Brahmins returned to inform *Damayanti*, that a man was found in the employ of the Maharaja *Rituparna* whose name was *Bahuk*

and who had an extremely awkward appearance ; but had a strange virtue of cooking his food without the help of fire ; and was a horse-keeper there. Damayanti understood who he was, and shed bitter tears. But she thanked her stars that her lord was still on the land of the living. She hastened to her mother, and told all what she had heard and requested her, once more to send a Brahmin at the Court of Rituparna. The Queen called one Shudeb—a most wise and intelligent Brahmin and sent him to her daughter, who handed over to him an epistle to be made over to Maharaja Rituparna, inviting him, in the name of her father, to be present at the second *Svyambar* that was to be shortly held of his daughter Damayanti.*

I have already told you, gentle readers, that Damayanti, was noted all over *Varat-Barsa* for her charms and personal beauty. Rituparna grew impatient to win her hands. But there was a great obstacle in the way for the fulfilment of his desire. Bidarbha was great way off from Oudh ; and how could he reach it, before it was down next morning ? He called Bahuk to his help, and asked him, whether he could reach Bidarbha before dawn to enable him to be present at the ceremony of *Svyambar* of Damayanti—the daughter of the king there ? Poor Bahuk was staggered, but soon collected himself to think that it was a pretext only to find him out, and answered the Maharaja, that before nightfall they might reach Bidarbha. The Maharaja who was dreaming, although wide awake, the pleasant dream of obtaining the hands of the beautiful Damayanti, started at once in a chariot and five, and reached his destination before it was morning. But as they proceeded to the capital town, they were wandering, that as quite unusual, there was no commotion, no bustle as naturally occur before every *Svyambar*. When Maharaja Bhim was in his darbar, Maharaja Rituparna

* “নষ্টে মৃত্যে প্রব্রজিতে ক্লীবচ পতিতে পতৌ।

পঞ্চপাশং নারীণাং পতিব্রজ্যে বিধীয়তে ॥”

পরশর সংহিতা।

What does the orthodox portion of the present day Hindoos say about this ? Does not this prove that widow marriage was prevalent amongst the early Hindoos ?

entered and found every thing as usual. Maharaja Bhim was very glad to welcome the a unjust guest and asked how he was doing, and what made him there? In reply Rituparna said, that he was there only to cultivate his valued acquaintance. An excellent accommodation and every other necessities were appropriated to the guest and the two Maharajas enjoyed each other's company with benefit and pleasure. In the meantime Damayanti had sent a female attendant of hers to Bahuk, the groom and charioteer, to know in detail of him. Bahuk told that formerly he was in the service of the pious Maharaja of Nishad in the same capacity as he was then. Furthermore he said that he was very pained to hear that the good Queen of Maharaja Nishad, unlike a good and faithful wife was going to marry again. But the woman in reply said, "Well, Bahuk, if thou art the charioteer where is your former Lord and master now who did not scruple a bit to leave back, under the shade of slumber, his pious and devoted wife, quite unprotected in the forest"? She moreover assured Bahuk that she was never faithless or a bad wife. She was still as disconsolate as ever, and lived barely upon scanty and coarse meal once a day; and was still alive only to meet her lord once more.

Hearing this, Bahuk, gave way to tears. There was thus found a clue, and the woman returned to the appointment of the impatient Damayanti, and related to her what conversation she had with Bahuk, and what effect had it upon the charioteer; and furthermore said, that she saw Bahuk, cook his food without water and fire. Now there was no doubt that Bahuk was no other than Maharaja Nal. The lost treasure was now found. Damayanti still further to examine sent her children to Bahuk, who like a mad man, drew forth the nice things, to his bosom, and began to shower kisses on their cheeks, and broke forth to sobs. This was reported to Damayanti, who forthwith got permission of her mother and with a few companions went forth to the stable, and found Bahuk sitting pensively there.

After a good deal of questioning and answering on both the sides, the husband and wife, were restored to each other, in the midst of the torrents of rain that fell from the cloudy sky of their hearts, through the passage of their eyes, and drenched themselves and all there, after the lapse of years of trials and misfortune that never befel a human lot. Thus which by God's grace the union

of the sorrowing hearts was effected, the gods from above pronounced for the edification of the Maharaja Nal the innocence and purity of Damayanti, and urged on them immediately to repair to their capital. A shower of flowers was rained from above and there was joy everywhere. Ritupurna made friendship with Maharaja Nal and maintained it to the last.

Now Maharaja Nal with his Queen and children immediately left for his capital and at their approach, amidst the cheering multitude, Pushkar, drew himself aside, and fell to the feet of his brother, who forgave him. Maharaja Nal reigned in peace for years together, and when their span of lives was run out, they ascended to heaven.

B. C. GANGOOLI.

HINDU IDEAL OF MARRIED LIFE.

MARRIAGE is a sacrament with the Hindus. It is no civil contract but a sacred alliance for elevating the condition of human existence. It is the first step which a person takes as soon as he enters upon the life of a householder. It involves great responsibilities, and, therefore, a person has to prepare himself for the discharge of the onerous duties of a married life by going through a systematic discipline at the house of his preceptor.

The Hindus do not look upon marriage in any other light than that of a sacred alliance for helping each other in the performance of social and religious duties which a person is called upon to discharge as a householder. It is a sacred alliance which unites two souls for carrying out the will of Providence in their every-day life. It is a sacred alliance, which can never be cut asunder, for performing conjointly all the works of life both secular and spiritual. Marriage is thus an absolutely spiritual affair—it is not a union of the body with the body but that of the soul with the soul. Marriage is not intended for the satisfaction of the sexual appetite but for establishing the throne of the Almighty in family, for creating ideal men and women in the world, for proving the great and grand doctrine that a man may find God even while doing the varied duties of life. It is for this reason that marriage is considered as an inseparable bond—a knot never to be cut asunder. The spirit in which a true Hindu marries is clearly manifest in the *mantram* that he utters on the solemn occasion, *viz.*,

“Heart to heart, O God, make us united for ever. O Lord, join us, unite us, make us one.”

This, indeed, is the grandest prayer that a married couple may offer to the Almighty just when they stand at the threshold of a life of grave and serious responsibilities.

The following instructions occurring in the Rîg-Veda delivered to the bride both by her father and father-in law clearly indicate the responsible position which a wife occupies in her husband's house :—

Says the father of the bride :—

"Let Pusha take thee by hand and lead thee from this place. Go to thy home. Be the lady of the house. Rule over thy household.

"Be happy with the birth of children. Perform thy household duties with care. Unite thy body with that of thy husband's. Rule in thy house till thou growest old.

"Be thou the Empress of thy father-in-law, Empress of thy mother-in-law and the Empress of thy sister-in-law and bother-in-law."

The father of the bridegroom says :—

"O bride, for ever live with thy husband. Never part—remain united for ever. Living in thy own home, be cheerful, merry and happy, and play with thy children and grandchildren.

"O bride, being blessed with luck and fortune, live in the home of thy husband. Love our servants, and maidservants. Do good to our domestic animals.

"Let thy eyes be free from anger. Be thou always doing good to thy husband. Do always good to animals.

"Let thy mind be always cheerful. Let thy beauty be more beautiful, thy brilliancy more brilliant. Be mother of heroes and be devoted to God. Let our servants and maidservants and domestic animals be comfortable under thy rule."

This clearly proves that after marriage, as some western observers wrongly hold, a Hindu woman does not enter into a life of slavery—but that of happiness and responsibility.

A Hindu wife is not a slave but a mistress of the house. She exercises the most potent influence upon the members of the family—looks after their comforts; ministers to their wants and makes an ideal home. Any one, who carefully studies the fabric of the Hindu family, cannot but be convinced of the mighty influence of a Hindu mother and a Hindu wife.

The above is the highest ideal of marriage as portrayed by the Hindu Rishis. But as men are not all born with the same temperament—as they are not all angels, various forms of marriage have been introduced amongst the Hindus. These forms together with the qualifications of the bride and bridegroom have been described beautifully by the Rishi Yajñawalkya. We take the following from the *Garuda Puranam* :—

"A householder, having made a money-gift to his preceptor,

and having performed the rite of ceremonial ablution, shall wed a wife with all the auspicious marks on her person at the close of his life of asceticism. The wife should be a girl young in years and not previously married to any other husband, in the possession of sound health and having had uterine brothers of her own, and not related to him by any tie of Sapinda relationship, nor belonging to the same spiritual clanship (Arsha Gotram) as his own. She should be taken from any of the sixteen reputed families of the Shrotriyas, not related to the bridegroom within five and seven degrees in the lines of his mother and father respectively.

A bridegroom well-versed in the knowledge of the Vedas, erudite, and belonging to the same social order as herself, should be regarded as the only eligible one for a Brahmana bride. I denounce the practice of a Brahmana being united with a Sudra wife as he incurs the risk of taking birth in her womb in the shape of the child begotten by him on her person.

A Brahman is at liberty to take a wife from any of the first three social orders, or to put it more explicitly, a Brahman shall marry a girl either of his own caste, or one belonging to the warrior (Kshatriya) class, or to the trading (Vaishya) community. Similarly a Kshatriya shall marry a Kshatriya or a Vaishya girl, while a Vaishya shall take a wife from his own community, the marriage of a Sudra girl with a member of any of the twice-born castes being hereby absolutely forbidden.

A Brahma form of marriage is that in which the bridegroom is invited to take his bride, decked with ornaments as the means of her father would admit of, and an offspring of such a marriage purifies the members of both the families thus united, even removed from him to the twentieth degree in the ascending line. In the Daivam form the daughter of a sacrificer (person on whose behalf a sacrifice is performed) is given away in marriage to the priest officiating at the ceremony (Rittik). In the Arsha form, the marriage is celebrated by making a gift of a pair of cows to the bridegroom. A child, who is the fruit of a Daivam marriage, sanctifies the members of both the united families to the sixteenth degree in the ascending line, while in the case of an offspring of the latter (Arsha) form, such sanctification extends to the sixth degree. The offspring of a nuptial union in which the bride is given away with the injunction "Live with him and discharge

the duties of a householder," to one soliciting her hands, sanctifies the members of both the united families to the sixth degree in the ascending line. In the Asura form, the bride is received on the payment of a pecuniary consideration. In the Gandharva form, the union is effected of the mutual consent or agreement of the contracting parties. The Rákshasa form of marriage consists in taking away the bride by force, while in the Paishach form the marriage is effected by practising a stratagem on the bride.

The father of the bride, or her paternal grandfather, or her uterine brother, or an agnate of her father's (Sakulya), or her brother, shall give her away in marriage, the right of such giving away being held as vested in each of these successive relations in the absence of the one immediately preceding it in the order of enumeration. The relations of a girl incur the sin of wilfully creating a miscarriage, or of killing a foetus in the event of their failing to give her away in marriage before she has commenced to menstruate. A girl is at liberty to make her own choice, and to be united with a husband, in the absence of any such relation to give her away in marriage. A girl should be given only once in marriage and any one carrying away a married girl should be dealt with as a common felon."

The above are the various forms of marriage springing into existence according to the exigencies of time and social intercourse. Whatever may be the form of wedlock—the Hindu always considers the union as holy and inseparable.

Eight forms of marriage have thus been described in the *Manu Smṛiti* :—

The ceremony of *Brahma*, of the *Devas*, of the *Rishis*, of the *Prajāpatīs*, of the *Asuras*, of the *Gandharvas*, and of the *Rákshasas*—The gift of a daughter, clothed only with a single robe, to a man learned in the *Veda*, whom her father voluntarily invites and respectfully receives, is the nuptial rite, called *Brahma*. The rite, which sages call *Daiva*, is the gift of a daughter, whom her father has decked in gay attire, when the sacrifice is already begun, to the officiating priest who performs that act of religion. When the father gives his daughter away, after having received from the bridegroom one pair of kine, or two pairs, for uses prescribed by law, that marriage is termed *Arsha*. The nuptial

rite called *Prajapatya* is, when the father gives away his daughter with due honor, saying distinctly; 'May both of you perform together, your civil and religious duties.' When the bridegroom having given as much wealth as he can afford to the father and paternal kinsmen and the damsel herself, takes her voluntarily as his bride, that marriage is named *Asura*. The reciprocal connection of a youth and a damsel, with nuptial desire, is the marriage denominated *Gandharva*, contracted for the purpose of amorous embraces and proceeding from sensual inclination. The seizure of a maiden by force from her house while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open, is the marriage styled *Rakshasa*. When the lover secretly embraces the damsel, either sleeping or flushed with strong liquor, or disordered in her intellect, that sinful marriage, called *Paishacha*, is the eighth and the basest." Chap. III. vs. 21, 27, 28, 29, 30, 31, 32, 33, 34.

"Of these modes, four, the *Brahma*, *Daiva*, *Arsa*, and *Prajapatya* are legal for a *Brahmana*; the marriage styled *Gandharva*, and the seizure of a maiden in war (*i.e.*, the *Rakshasa* marriage,) are peculiar to the *Kshatriya*; the *Asura* marriage is permitted for a *Vaishya* and a *Shudra*; the *Paishacha*, forbidden to them, should be practised by no person whomsoever.—*Shulapani*.

DOMESTIC DUTIES.

The highest object of a man's life as a householder is that he should eschew selfishness in all his dealings with the various members of his family. To a Hindu the word *parivara* is family and signifies much—it does not consist of his own self, his wife and children only. It consists of all his relations, servants and guests also who depend on him for their support. Even domesticated animals have a claim upon his care and attention. The spirit of self-sacrifice manifests itself clearly and prominently in his daily conduct towards all these units which make up a real and ideal household. A true Hindu is nothing if he is not self-sacrificing. He must with a devoted and pure heart must go the round of his daily duties, consigning all the fruits of his actions to his God and not caring for self-aggrandisement in the least. The relationship existing between him and the various members of a family is

highly sacred, and it is a religious obligation with every Hindu that he must honor it as one ordained by God himself.

The next subject of important consideration with a Hindu regarding the performance of his domestic duties is that he must not be attached to earthly objects. He must consider his all as gifts from Providence and regard his children, relatives, servants etc., as so many sacred charges committed to his care by the Almighty. And, therefore, he must consider it his bounden duty to take care of them, to support them, to lead them on in the path of virtue without being attached to them, for attachment is the root of all miseries.

The following compendium of domestic duties occurs in the *Shanti Parva* of the *Mahabharata* which may be read with profit by those who wish to form an idea of the spirit of sacredness and disinterestedness which pervades them :—

“Performing meritorious vows, the householder for the second period of his life, should live in his house, having married according to the ordinance and having established a fire. Four kinds of conduct have been enunciated by the learned for the domestic mode of life. The first consists of keeping grain in store sufficient to last for three years. The second is of keeping a store to last for one year. The third is of providing for the day without thinking for the morrow. The fourth consists of collecting grain like a pigeon. Of these each one is superior in merit to its predecessor as has been laid down by the scriptures. Observing the first kind of conduct a householder may practise all the six well-known duties. He who observes the second kind of conduct should perform only three of these duties, namely learning, giving and taking. He who follows the third kind of conduct should practise only two of the duties (*viz.*, learning, and giving). The householder practising the fourth mode of life should observe only one duty (*viz.*, reading the scriptures). The duties of the householder are all considered as highly meritorious. The householder should never cook any food only for his own use ; nor should he kill animals (for food) except in sacrifices. If a householder wishes to slay (for food), or to cut down a tree (for fuel), he should do both the acts according to the ritual laid down in the *Yajus*, for that much is due to both animate and inanimate creation. The householder should never sleep during the day, or in the first or the last part of the night. He

should never take two meals between morning and evening, and should never call his wife to bed except in her season. In his house no Brahmana should be allowed to remain unfed or unadored. He should always adore such guests who present sacrificial offerings, who are cleansed by Vedic learning, who observe excellent vows, who are highborn and conversant with the scriptures, who follow the duties of their own order, who are self-controlled, mindful of all religious acts, and devoted to penances. The scriptures hold that what is offered to the gods and the departed manes in sacrifices and religious rites, is meant for the service of guests like these. In this mode of life, the scriptures hold that a portion of the food, should be given to every creature, to one, who for the sake of show, keeps his nails and beard, to one who from pride shows what his own (religious) practices are, to one who has unduly abandoned his sacred fire, and even to one who has injured his preceptor. A householder should give (food) to Brahmacharins and Sanyasins. The householder should every day eat Vighasa and ambrosia, mixed with clarified butter, the remains of the food which is offered in sacrifices, make ambrosia. That householder who eats after having fed his servants, is said to eat Vighasa. The food which remains after the servants have been fed, is called Vighasa, and that which is left after the presentation of sacrificial offerings is called *amrita*. Householder should be content with his own married wife. He should be self-controlled. He should avoid malice and and control his senses. He should never fall out with his sacrificial priest, ordinary, and preceptor, with his maternal uncle and guests and dependants, with the aged and the young, with those who suffer from diseases, with those who practise as physicians with kinsmen, relatives, and friends, with his parents, with women who belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding quarrels with these, the householder becomes purged off of all sins. By conquering such disputes, he succeeds in conquering all the blessed regions. There is no doubt in this. The preceptor is able to take one to the regions of Brahma. The father can take to the regions of Prajapati. The guest is powerful enough to lead to the region of Indra. The priest has the power to take to the regions of the celestials. Female relatives on the father's side have power over the regions of the Apsaras, and blood-relatives over

the regions of the Vishvadevas. Relation by marriage and collateral kinsmen have power over the several quarters of the horizon, (*viz.*, north, etc.,) and the mother and the maternal uncle have power over the Earth. The old, the young, the afflicted, the worn-out have power over the firmament. The eldest brother is like a father (to all his younger brothers). The wife and the son are one's own body. One's menial servants are his shadow. The daughter is an object of great love. Therefore a householder, gifted with learning, observant of duties and endowed with endurance, should bear without excitement or anxiety every sort of annoyance and even censure from the last-named relatives. No pious householder should do any act, out of consideration for money. There are three courses of duty attached to the domestic mode of life. Of these every succeeding one is more meritorious than the preceding one."

Again in the eighth chapter of the *Mahanirvana Tantra* a beautiful summary of domestic duties is to be seen.

"The foremost of all modes of religious living (*Dharman*) for the descendants of *Manu* is the *Garhasthya* or (householder's mode). Of it I shall speak truly at the first instance, and do thou hear me, O nobly-descended lady. A householder should be devoted to the worship of *Brahma*, and to the cultivation of the knowledge regarding *Brahma*; and whatsoever acts he does, he should consign them to *Brahma*. A householder should never utter false speech, practise deceitfulness or roguery; and he should be engaged in adoring the gods and his guests. One leading a householder's mode of existence, should always with all his endeavours, please and serve his father and mother, considering them to be two visible divinities incarnate. When one's mother is pleased, O auspicious lady, when one's father is pleased with him, O mountain's daughter, then even thine affection leans towards him, and even the Supreme God becomes propitious on him, O Goddess. Thou art, O Primæval lady, the mother of the universe, and that Highest of the high, the supreme God is the father; and what else could be a greater virtue for a householder than that from which ye both derive pleasure? When the opportunity offers, one should provide his father and mother with seats, beds, apparel, drink and food. He should address soft and sweet words and to what is

agreeable and pleasing to them, and he should follow out their behests ; such a son is truly a good son and the sanctifier or ornament of his race. If he wishes his own welfare, he should never indulge in insolence, buffoonery, low censure, or vile speech before his parents. On beholding his parents, one should respectfully bow down his head and stand up, and never take his seat without their permission ; in short, he should be completely under their control. He that intoxicated with the pride of his learning and wealth disregards his parents, is condemned to dreadful hell and is ostracised from all religions. A householder should never enjoy (food or anything) excluding his father, mother, son, wife, guest and brothers, even if his vital breaths were run out of his throat. The voracious fellow who enjoys food depriving his elders, friends and relatives, becomes branded with infamy in this world, and in the next, is consigned to eternal hell. A householder should protect and cherish his wives, educate his sons, and maintain and support his relations and friends, this is his eternal religion. This body has been composed by the kindness of the father, reared by the affection of the mother, and trained and instructed by the love of the relatives ; and he really is the vilest of beings who forsakes them all. A householder should always please them to the best of his might, even at a sacrifice, O prosperous Goddess, suffer for their sake hundreds of severest hardships and trials ; this is his eternal and best religion. He is really a praiseworthy and deserving man on the face of the earth worthy of the name, who is devoted to the worship of Brahma, conversant with the true nature of things, and keeps his truth always inviolate. One should never ill-treat his wives, but cherish them always like his mother ; and even in extreme difficulties he should not forsake a chaste and devoted wife. A learned man should not, when his own wives live, even touch other woman with unfair or wicked intention, otherwise he should be dragged to hell. A wiseman should shun living and lying in secluded places with others' wives ; he should never address improper words to them or show gallantry towards them. With wealth, garments, love, respect, and mellifluous speech, one should always keep his wife satisfied, and never do anything displeasing to herself. Except in the company of his sons or nearest relatives, a wiseman should not send his wife to festivals, pilgrimages, others' abodes or crowded processions or fairs. O mighty God-

dess, the man with whom his devoted and affectionate wife is satisfied, is looked upon as if he has performed all pious deeds and he becomes thy favourite also. A father should cherish and nurture affectionately his sons up to the end of his fourth year ; then up to the sixteenth, he should give them such training and fit them up with accomplishments (that would make them useful members of society). And when the sons exceeded their twentieth year, he should initiate (engage) them in the duties of the household, and thenceforward, considering them in the light of equality, show due kindness and affection (towards them). In the same manner again, a daughter should be cherished and educated with great care, and she should be (on the attainment of the puberty) given away in marriage to an educated bridegroom with dowries of money and jewelleries. In this wise should a householder maintain and please his brothers, sisters, nephews, relations, friends and even servants. A householder should also maintain and support his co-religionists, co-villagers, and guests, casual visitors and strangers. If, O Goddess, a householder possessed of wealth, do not act in this manner, he is to be reckoned as a beast, a great sinner and deserving of censure from his fellow-beings. One should not betray an excessive love for indulging in sleep and idleness, and in dressing, eating, decorating the hairs and looking after his person. He should be moderate in food, sleep, speech and sexual intercourse ; he should be neat and tidy, pure, humble, skilful and diligent in every action. He should be heroic before his foes, and meek and gentle, near his friends and venerable elders ; he should not hate the hated or disrespect the respectable persons. He should place his trust on men after having acquainted himself with their friendship, conduct, inclination and character, through constant companionship and in courses of conversation. In view of (judging) the times, an intelligent person should either be afraid of even of his most insignificant enemy, or ; he should never transgress the limits of his own religion. A pious man should not expatiate upon his own fame or manliness ; he should not divulge what has been spoken to him as secret or private, or what has been done for the good of others. A person desirous of fame should not embark on hateful projects or where there is every certainty of failure ; he should not again quarrel with his superiors or inferiors,

Endeavouring with his head and heart, he should earn knowledge, wealth, fame and virtue; and with all his might he should shun, the company of the wicked, and quarrel some, and the *Vyasanus*. All efforts are influenced by the circumstances, and all actions by the seasons in which they are done; therefore an act should be undertaken after the circumstances and the season have both been duly considered and weighed. A householder should be careful about the security of his possessions, should be able-bodied and skilful, virtuous, and loved by his friends and relations; he should specially be moderate in speech and laugh, before those who deserve respect from him. He should be self-controlled and glad of heart, thoughtful, resolute in his actions, steady and careful and far-seeing; he should be very deliberate regarding his contact with material objects. He should speak truthful, mild, affable, agreeable, and beneficial words, and he should avoid indulging in his own superiority and blaming others. He that consecrates a pond, a tree, a roadside resting place, or a bridge, becomes the master of the three worlds. People sing in his praise whose parents are pleased with him and whose friends and relations are attached and devoted to him; the three *lokus* are also conquered by him.

The following extract containing outline of domestic duties from *Yajanarukhya Samhita* is likely to prove interesting to our readers:—

There are five *Yajnas* ordained for the householders. They are *Bluta-Yajna* or offering to all created beings, *Pitri-Yajna* or offering to the departed manes, *Deva-Yajna* or offering to the celestials, *Brahma-Yajna* or religious study and instruction, and *Munushya-Yajna* or the entertainment of guests. These are the five principal daily duties of a householder. A householder should never get food ready for himself. After having fed children, women, who though married live in their paternal house, aged people, women who are *enciente*, the sick, the maidens, the guests and the servants, the husband and wife should partake of the residue of the food. A householder should give alms to the beggars and to the mendicants. He should feed friends arrived at his house at the time of taking meals. He should receive with respect, perceptor, king, friends, son-in-law, maternal-uncle, father-in-law, and other relatives. He should also wel-

come persons well-versed in the Vedas. He should avoid fickleness of speech, hands and feet. He should spend the rest of the day in the company of persons well-versed in the Puranas and histories, and of good friends. He should then say his evening prayers and take a little food along with his servants. Afterwards he should take accounts of his assets and disbursements. He should then go to sleep, and rising up early in the morning, think of his well-being and three-fold objects of life.

He should put on a piece of white cloth, crop his hairs and beards and pare his nails. He should be internally and externally pure, should bathe and use unguents. He should never undertake a work at the risk of his life nor should he go to a place infested with tigers, etc. He should never give vent to unpleasant and untruthful words. He should never steal or maintain himself by forbidden means. He should never pass urine in a river, under the shade of a tree, on a road, on a pasture ground, in water, in ashes, before women or twice-born ones. He should never look at a woman either naked or engaged in sexual intercourse. He should never wake up a person asleep. He should never gamble or hunt, nor sleep with a patient on the same bed.

D. N. G.

*THE SUPREMACY OF FAITH ILLUSTRATED IN
CERTAIN PAURANIC CHARACTERS.*

The firm faith in Vishnu has been beautifully illustrated in the portraiture of two characters Dhruva and Prahladha fully developed in the *Vishnu Purana* which may be pointed out as the best type for exhibiting the rational and primary object of the Puranas. Dhruva and Uttama were the two sons of Uttanpada, the former by his wife Suniti, the latter by his favourite wife Suruchi. Stung by the reproaches of his step-mother for desiring to sit on his father's lap with his brother, Dhruva quitted his father's palace, consoling his mother with the assurance that he would exert himself to obtain such elevated rank that it should be revered by the whole world. He went to some Rishis and asked of them advice how to attain such elevated position. The Rishis enjoined the practice of *Yoga*. External impressions are first to be obviated by particular positions, modes of breathing, &c. The mind must then be fixed on the object of meditation; this is *dharana*; next comes the meditation or *dhyān*; and then the *jap* or inaudible repetition of a *mantra* or short prayer. Alarmed by the child's great devotion to *yoga*, the gods, conspired to throw various obstacles in his way, but failed.

Propitiated by his devotion, Vishnu rewarded Dhruva with the exalted station he prayed for, giving him precedence before the gods. The life of Dhruva teaches the golden lesson; God helps those who help themselves. A dogged determination to accomplish what one has set his heart upon, undaunted by difficulties and obstacles, is sure to be crowned with success. Excessive indulgence spoils children rather than promotes their true welfare. A sense of security that one has nothing to want and a consequent love of ease and luxury are sure to undermine the vital energies essential to success in life. The Rajah blinded by his uxoriousness could not discern nor had the moral

courage to acknowledge true manliness in Dhruva. In fact Dhruva was the offspring of good conduct (Suniti) and Uttama of nice desires (Suruchi). The legend of Prahladha is equally interesting and edifying. Hiranyakashipu, the King of the Daityas, was an atheist or disbeliever in Vishnu. Enraged with his son Prahladha who on no account changed his firm faith in Vishnu, the king devised various expedients to kill the child but signally failed. Him, through God's mercy, fire would not burn, nor weapons pierce nor serpents bite; him the pestilential gale could not blast nor poison nor magic spirits nor incantations destroy; he fell from the loftiest heights unhurt, foiled the attempts of the elephants of the spheres to destroy him, or the waves of the sea to swallow him up. These events in the life of Prahladha may be considered impossible or miraculous, but they are quite consistent and reconcilable with the teachings of Christ.

"Verily, I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place and it shall remove and nothing shall be impossible unto you." St. Mathews XVII, 20. But whether considered possible or impossible, the story is calculated to remove atheism and show the sovereign efficacy of faith.

The adventures of Krishna recorded in the 4th Book of the *Vishnu Purana* look like miracles similar to those recorded to have been wrought by Christ. If tradition and history can be relied upon in establishing the truth of the Biblical miracles, there are similar good grounds for believing the authenticity of the Pouranic miracles. If Christ is an incarnation of the Deity, Krishna is also such an incarnation. What is extraordinary or miraculous to a human being with limited powers is ordinary and possible to an omnipotent being. Divine attribute or force by superadding to itself human faculties, does not become divested of its superhuman potency. And if incarnation means the highest development of human perfection, that is to say, when such perfection makes a near approach to the divine essence, there is no reason to believe that the superhuman power is affected or deteriorates itself in the transformation. God does not cease to be as such by becoming a Man-God nor does man remain as such by being a God-Man. In the one case there is retention, in the other there is acquisition of superhuman power. Spiritual

truths are not easy of comprehension to men of ordinary intellect. The policy of our Shastric writers in the Pauranic times was to give those truths an anthropomorphic character so as to attract ordinary minds and to lead really cultured people, by a process of rational dissection, to get at the esoteric reality. The whole of the Puranas bristles with stories and fables containing valuable truths in allegorical forms. It should be our prime business not to treat such fables as cock and bull stories and grandmother's tales but try to understand their true import or spiritual significance. Thus Krishna denotes the great power which tills up our psychic soil. It comes from the same Sanskrit root from which *karshana* (cultivation) comes. Radha is the abbreviation of *arodha* (prayerfulness). She wants communion and companionship with the lord of her heart. She is the initial *prakriti*, the spiritual force of Krishna and the mistress of cosmos. In its gross sense Radha is *prakriti* (desire) personified. When allied to Krishna or *nibritti* (self-less soul) she becomes *nibritti* herself. *Gopi* signifies a natural force which sustains and preserves the cosmos. It comes from the Sanskrit root *gup* to sustain or preserve. Krishna is described as *gopi jana ballabha* or the beloved of the gopis or sustaining forces. We read in the Puranas that Krishna was the lord of 1,600 gopies or master of innumerable natural forces. Krishna is appropriately equipped with a *Sankha* (conch shell), a *chakra* (disc), *gada* (club) and *padma* (lotus). By the medium of the first, he proclaims the true dharma (duty) to man, the disc represents the mystery of the Divine government, the *gada* the judge's rod of punishment for the wicked, and the lotus the reward for the good. The esoteric significance of the *Rasabita* is nothing more than the bringing about of a spiritual unification or *moksha* with the Supreme Lover through the medium of primal love.

From an examination of the contents of the 18 Puranas, it will appear that they form the backbone of the existing system of Hindu religion. Hindu religion underwent a gradual change until the Vedic system was thoroughly replaced by Pauranic Hinduism. Elaborate religious rites took the place of the Vedic sacrifices and image-worship was introduced. At a later period were composed the Tantras which were calculated to counteract the evil influences of the Sankhya Philosophy and the Charvak

or the Atheistical School. There were now two rival classes of Pundits, namely, those belonging to the Vedic and those belonging to the Tantric Schools. Each of them considers his rivals as the exponents of a false or mistaken religion. This antagonism is highly objectionable and based on a misunderstanding of the true spirit of the Hindu Scriptures from the Vedas to the Tantras. There is a substantial agreement in those religious works as to the fundamental principles of Hinduism, although there may be minor differences as to the modes of worship or rites and ceremonies. Neither nature worship nor image-worship is idolatrous both being intended to offer worship to one Supreme God through the medium of either nature or image.

Prayer is the spontaneous outburst of deep emotions towards the Deity. Sincere and fervent devotion constitutes the essence of prayer. So long as one has a firm faith in and profound veneration for God, it is immaterial how he worships or prays to Him. But faith to be efficacious must be enlightened by knowledge and fructified into practical holiness. Faith without knowledge is liable to become blind; work without a knowledge of our duties is liable to become misdirected and aimless; mere knowledge without faith has an atheistical and demoralising tendency; without practice it is worth nothing; it is then dry and unproductive of any practical good. Thus a union of the three elements—a true knowledge of the Divine Nature leading to practical morality and rational faith—is necessary to accomplish the end of life; this brief discourse cannot be better concluded than with the following exhortation. When the sacred Vedas revivify our spiritual life, when the sublime doctrines of the Upanishads dispel the mists of superstition and ignorance, when the liberal teachings of the Geeta purify the soul and enlighten the intellect, when the practical lessons of the Puranas and the Tantras teach us the best methods of preserving our social and religious status as Hindus and improving our morals by duly performing, the hourly, daily and periodical duties of Divine worship, benevolence and paternal reverence—then only shall we succeed in preserving the purity and strengthening the bonds of our society.

K. C. KANJILAL, B. L.

ODE ON THE LILY.

And where art thou, O Lily pale,
With drooping cheek of virgin bloom ;
White as the bosom of a sail,
Seen through Bermuda's cedarn gloom ?

Say where, O Lily pale, art thou ?
What lonely field dost thou beguile,
Like Eastern Queen with radiant brow,
And the mild lustre of thy smile ?

Come forth, of fairest flowers most fair,
The curtain of thy sleep unfold ;
Like veil from Cytherea's Lair
By rosy-finger'd Grace unroll'd.

We long to bless thy face ; and soon,
From purpling window of the sky
The Morn shall warm thee, and the Moon
Shall bless thee, with her dewy eye.

Long has thy tender smile reposed,
Meek Hermitess of quiet dale ;
Long has thy fragrant lip been closed,
Since Autumn sighed upon the gale.

Thrice dear to me the summer rose,
By Milton's memory loved and mourned ;
No common weed the bedge-row knows,
By my contemptuous footstep scorned ?

And dear the cowslip's yellow rim,
The daisy of our Chaucer's sky,
The azure violet looking dim ;
And soft Althæa's purple eye.

Dear, too, the Indian blossom hung
From gorgeous bough, like sunny bird
Unto the odorous leaves that clung,
For ever sparkling as they stir'd.

But thou art brighter, dearer, still,
By loving Nature's hands attired ;
Thy mirror in her crystal rill ;
Thy perfume by her breath inspired.

Sweet flower of peace ! methinks I see
Our Eden Mother bending o'er
Thy fragrant cup, beneath the tree
That move her dwelling's leafy door.

We know thy Maker, lovely flower !
In every tint His pencil trace :
And read the story of His power,
Wrttten in bloom upon thy face.

By heavenly lips thy name was blest :
Thy beauty heavenly lips display,
And Soloman's resplendent vest
Faded before thy white array.

Then teach us meekness, lowly flower !
Teach us the lesson that He taught ;
And oft, in contemplation's hour,
Pour thy mute wisdom on our thought.

Teach us the raiment white to wear
Of purity ; and Pleasure's loom
Will never weave a robe so fair
Or bathe it in so rich perfume.

Teach us with thee in peace to dwell,
Afar from turmoil and from strife ;
Yet, not in lone monastic cell
But breathing fragrance upon life !

M. N. BONNERJEE, B. L.

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THE NEILGHERRIES.

(VII.)

INTRODUCTORY TO THE TABLES OF ROUTES.

The several routes to the Neilgherries have been so materially altered as to render it necessary to substitute the following remarks and Tables for those contained in the former work.

There are three points which afford the readiest, and in fact, almost the only access to the Hills, from Calcutta, and Bombay:—Madras, on the Eastern coast; Calicut and Cannanore, or Tellicherry, on the Western.

On arriving at Madras, intending visitors to the Hills generally proceed *via* Arcot, Bangalore and Mysore, and the routes (in the Tables) leading to those places, will guide them; and on application to the Post Office at Madras, they will be furnished with all information necessary as to the course to be pursued (until the railroad and its branches are finished) in laying a dawk from Arcot to Salem, or from Madras to Trichinopoly direct, with routes to those places; the Tables shew the routes from thence to the Hills as now existing.

When the railroad *via* Arcot, to which place it has already been completed, is continued (and it is now in rapid progress) to Calicut, with branches to "Meetapollium" and "Seeramogay," at the base of the Hills, passing Salem, with a branch to Bangalore, and one to Trichinopoly (as shewn in the Map) all travellers will,

it may be presumed, proceed by the rail; thus rendering any observations on the present lines of road, except only on that by Bangalore, unnecessary.

When the branch rails to Meetapollium and Seeramogay, which will commence at or near Coimbatore, are completed, the distance from Madras to each Terminus will be about 286 miles; which, at the rate now travelled by the train to Arcot, namely, 20 miles an hour, will enable travellers to reach those points respectively in 14 hours.

Coonoor is distant from Meetapollium, as already mentioned, 15 miles; Kotergherry from Seeramogay, may, in time, be only 12 miles; and Ootacamund is 10 miles from Coonoor.

The branch rail from Bangalore to the main line, will extend to about 65 miles, forming its junction about midway between Vaniembaddy and Tripatoor, about 60 miles from Arcot; and the branch to Trichinopoly from the main line will be about 90 miles; commencing at Salem, 135 from Arcot, and passing "Caroor," will run due east to Trichinopoly.

Allowance must be made for any inaccuracy which may hereafter appear, in regard to the estimated distances between the different places named: as they are merely given from measurements on the Map, and alterations may be made in the directions of the lines in the progress of execution.

From the above observations, it is evident, that, after the completion of these lines, all travellers will proceed from Madras, Bangalore, &c. by rail; and then the present route to the Hills *via* Bangalore and Mysore, will be abandoned and the "Coonoor" and "Seeramogay" Passes become the high roads to the Hill stations; and the "Seegoor" Pass be used only by those who are anxious to see Mysore, Seringapatam, and other places in the same direction, and who, having leisure, will be content with the slower, but still pleasant conveyance of transit carriages from Bangalore. This leads us to remark on the existing mode of travel from Arcot to the Hills, *via* Bangalore and Mysore.

In the first chapter, we adverted to the establishments of transit of carriages kept by Messrs. Burghall and others, at Madras: by them travellers will be furnished with printed tables of stages, and charges generally. We shall give an abstract of those; but we recommend the traveller to send for both kinds of carriage, one for

horses, the other for bullocks, in order to enable him to decide in which he will travel from Arcot to Bangalore or Mysore, and perhaps to "Seegoor;" as it is in the contemplation of Messrs. Burghall & Co. to extend their horse-transit to the foot of the Hills.

On seeing these carriages; between which there is a great difference of size, the traveller can arrange as to the accommodation which he will require for himself and luggage: if he should be obliged to change from the horse-transit to that drawn by bullocks, as at present necessary from Bangalore or Mysore, he may be put to much inconvenience, and be obliged to hire two of the smaller conveyances from one or other of those places.

The Editor's experience leads him to recommend the hire of a Bullock Carriage, *expressly providing against there being any change of carriage*, all the way from Arcot to the Hills. This carriage is much easier than the horse conveyance. Bullocks travel at the rate of $4\frac{1}{2}$ to 5 miles an hour, and give much less cause for dissatisfaction.

The Horse Transit is of course, generally speaking, a quicker mode of travelling, averaging about 5 to 6 miles an hour, but the horses are much jaded when the road is heavy, and travellers are numerous, and they do not work like the more patient and persevering bullock.

It is much to be regretted, that Messrs. Burghall and Co. and the other proprietors, do not exert themselves more than they do, to have better horses and stronger bullocks between Arcot and Bangalore: from the latter place to Ootacamund the bullocks are larger, and kept in good condition.

The visitor, proceeding from Calcutta, should not take Patarrahs, these are of no use, as the roofs of the carriages are rounded so as to prevent their being overloaded. He should only have Portmanteaus or Trunks, and these should not be higher than $11\frac{1}{2}$ inches, as they are put under him in the carriage, which has boards laid across, and on these is the bedding, the traveller reclining as in a Palankeen, but, if he travels light, he may form a seat by taking up two or three of the boards.

Both the abovementioned carriages have a pocket on each side for small articles; but it is absolutely necessary for greater comfort, that the traveller should, at his own expense (a mere trifle), have 4 or 6 more pockets made, of any coarse cloth, to hold wine, beer,

&c. (not forgetting a bottle of brandy), and the many small articles he may take with him; and we likewise recommend him to provide himself with a small kettle, teapot, a few plates, &c., in short, all that he would take to ensure independence of the deficiencies of a dawk Bungalow all over India; the bungalows, between Arcot and the hills, are generally not deficient in culinary articles, but tea, coffee, sugar, and salt, and a good supply of bread, biscuits, &c., should be laid in *at Madras, Bangalore, and Mysore.*

Most of the dawk bungalows are good, some very superior; especially those built by the liberality of General Cubbin.

If Messrs. Burghall and Co., or others, will not arrange to send the carriage by rail, packed with the travelling luggage (which they would find it their interest to do, for the accommodation of the public) but will only arrange to have it ready at Arcot, the traveller should take those additional pockets of tacks and a packet and a hammer, and fix them himself at that place.

At Arcot, there is a very comfortable Hotel; but the traveller should, after arranging for his transit, write to the respectable native proprietor of it, intimating his intention of being there by the train of the day: and, should Messrs. Burghall and Co. or the other proprietors of carriages, decline to send his conveyance from Madras, he should not omit to include in his letter to the hotel-keeper, directions to have his transit carriage waiting the arrival of the train; as the present hotel is about 5 miles from the Railway station, and the terminus is at Amor, beyond Arcot: and, further, the traveller should, in order to prevent disappointment, desire Messrs. Burghall and Co. to instruct their agent at Arcot accordingly.

A new hotel, however, is in contemplation, to be erected close to the terminus; and then the difficulties which arise, from the distant position of the present one, will be obviated.

The hire of the different transit carriages is at present as follows; but the traveller will receive a printed Table of charges from Messrs. Burghall and Co., and others, when he engages his transit; and these give the stages, and particulars as to the charges, and existing bungalows on the line.

The Railroad fares for the different class carriages, charges for luggage, and for horses, if any are taken, will be learnt from

the manager at Madras ; but these are all as low as those of the Bengal railway, if not less. The hire of a Horse Transit carriage from Arcot to Bangalore, is, Co's Rs. 65 Of a Bullock Transit, from Arcot to Bangalore, 30 Of a Bullock Transit, from Bangalore to Ootacamund, 48.

The expenses at the bungalows on the line, are very trifling ; but it is advisable, in order to secure greater attention and expedition on the part of the drivers of the carriages, to give each of them on a change, of which there are only about four through the whole distance from Arcot to Ootacamund, one or two rupees, and to give the syces and bullock-boys an anna each, at each stage.

The stages are about five miles apart ; and appear in the Tables ; and in the way-bills furnished by the proprietors of the carriages.

It is also strongly recommended to the traveller, to visit the extensive 'Emporium' of Messrs. Oakes and Co. at Madras, who have as multifarious a display of European goods, as is exhibited in the Exchange rooms in Calcutta ; and also the shop of Messrs. Shaw and Co., out-fitters, from these well-conducted establishments he will obtain all necessary information as to articles of clothing, &c., adapted to the Hills ; and he should not omit to take with him the water-proof clothing, strong shoes, &c. and a most useful kind of legging, or thick gaiter, made of enamelled hide leather, which has a flat iron-plate neatly enclosed at the side, keeping the gaiter firm, and the tops covering the knees : this is much better than the old mud boot ; or new hunting boot ; and a friend of the editor was saved by the plate from a fractured leg, on his pony falling on slippery ground. These gaiters are known by the name of "antigropolos" and are patented in London ; and are also made by the boot-makers of Calcutta.

There is a good hotel at Bangalore, where the traveller should rest and there study the Transit way-bills ; and, having had the experience of the rate of travelling from Arcot, should make his calculations for leaving Bangalore at such an hour as will ensure his arrival at the bungalow at Mysore, 87 miles, in about 20 hours, and from thence to that at "Gondelpet," 27 miles, by midnight.

He should there take refreshment, and put on warmer clothing, and leave at 4 A. M. or earlier ; and should have his water-proof coat, boots, &c. at hand, so as to be prepared for mounting his

pony on reaching "Seegoor" and ladies, who intend to ride up the pass, should put on their habits in the carriage, as they approach the village of Seegoor, in order to avoid delay at that place.

Seegoor being about 29 miles distant from Goondelpet, and almost all the road being an ascent, it will be evident that the traveller should attend strictly to the advice to leave the latter place by 4. A. M. and he will thus be enabled to breakfast at the Kulhatty bungalow, near the head of the pass.

Persons going to the Hills by the "Coonoor Pass," should adopt similar precautions as to putting on warm clothing, &c. as above-mentioned, at Meetapollium; and arrange to leave that place at day-light, as the journey from thence to Coonoor is tedious when travelling in a palanquin or tongah; therefore all who can ride should go on ponies.

The same directions generally will apply for the guidance of travellers from Bombay, before ascending the "Sispara or Koondah Pass;" who should make their preparations at the bungalow situated at "Sholaikul," or at that of "Walakaud," at the foot of the Pass.

At Calicut, to which travellers from Bombay are now conveyed by the Steamers, passing it on their way to Galle, there is a public bungalow.

At Tellicherry, and Cannanore also, there are bungalows, and other accommodations for travellers.

Having given the above directions and information, for the guidance of travellers, we shall now add the Tables of routes and distances from each of the places before mentioned, generally, to and from the Hills.

Since penning the foregoing remarks, the Editor has received a communication from a friend in the Public Works Department of the Madras Government, which he regrets did not reach him in time to modify the observations made in treating of the anticipated new road to Kotergherry from "Seeramogay."

The intimation conveyed to the Editor is, to the effect, "That a first class carriage road is under estimate to be made from Seeramogay to Kotergherry, by such easy gradients as would necessarily extend the distance to 30 miles, but, as it would be travelled with comfort by carriages, it would be altogether a more desirable trace than having a tedious Ghaut to ascend. This new road would

be continued to Ootacamund, and then, for the first time, a carriage road would connect it with Kotergherry, a *desideratum* which has too long prevented daily intercourse between the two stations.

“There would also be branch carriage roads to Coonoor and Jackatalla; and, if this projected road is sanctioned by the Madras Government, it will be completed by the time the intended branch line of railroad is extended to Seeramogay.”

This intimation, however, is accompanied by a remark that another project is also under consideration, namely, to form the approach up the Pass to Coonoor by means of an inclined plane and rails, worked by a water-wheel; but even then the carriage roads would be made from Coonoor to Ootacamund and Kotergherry, and from the latter to Jackatalla.

With reference to the main line of rail road and converging branches, the Editor is confirmed in the belief, before expressed, that the whole will be completed within two years and a half; the latest information he has received states, that it will soon reach Vaniembaddy, and that it is expected to be carried to Salem in the course of 1857—; by which time, the greatest portion of the line between Salem and Calicut will also be completed.

R. BAIKIE, M. D.,

*EARLY HISTORY OF THE DISTRICT CHARITABLE
SOCIETY.*

(Reports from 1830—60.)

In 1800 a permanent fund for the relief of distressed Europeans and others was established (chiefly through the exertions of Rev. D. Brown), and the paupers were relieved from the usual collections and the contributions in the Cathedral, at Christmas, Easter and Whitsuntide. The Rev. D. Brown arrived here in 1786 and held the chaplaincy of the Presidency. From the pulpit he made two remarkably successful exertions, formation of a fund for the relief of all indigent objects, whether Europeans or natives, and another for the benefit of the menial Christians. In 1806 the above funds were found inadequate. To these funds were added other funds, viz., the legacies of General Martin, Weston and John Barretto as well as the collections of the Old or the Mission Church and the new Church of St. James, and the disbursement was entrusted to the select Vestry of St. Johns Cathedral. It was subsequently found that many of the applicants for relief were not *bona fide* paupers, and that much imposition had been practised. With a view to check this evil and afford relief to the deserving objects of charity, Bishop Turner called a meeting at his episcopal residence in February 1830, when it was resolved that the Society is instituted for the purpose of dispensing, under a system of vigilant inspection, that portion of the public bounty, which is applied to the relief of the necessitous.

Other resolutions were passed, dividing the town and suburbs according to the ecclesiastical divisions established in 1828. The District Committees which had been formed were :—

Cathedral District
Old Church District
St. James District
Howrah or Sulkea District.

Committees were formed in each district, each district was

divided into sections, each under the supervision of a sub-committee, who appointed a visiting member and a paid sub-inspector. Each Committee was to send all monthly abstracts of receipts and disbursements and a list of cases relieved to the Central Committee, and to raise subscriptions for the relief to be applied to the cases not coming within the cognizance of the Central Committee. The Central Committee was composed of the Bishop of Calcutta, the Archdeacon, the Members of the Council, the Judges of the Supreme Court and all persons contributing Rs. 100 annually. The Select Vestry and the members of the District Committees were appointed *ex officio* members of the Central Committee. The proceedings and accounts of the Central Committee and District Committees are to be recorded and open to the inspection of all persons.

The Rev. Mr. Eales, Senior Presidency Chaplain having doubts as to whether the Government monthly contribution of Rs. 800 should be disbursed through the Central Committee or the Select Vestry, the Central Committee submitted the question to the Right Hon'ble Lord William Bentinck, on which His Lordship in the Secretary Mr. H. T. Prinsep's letter of the 12th October 1830 assented to the payment of the Government monthly donation to the Society. There are two exceptional cases in which certain sums were lent to enable the parties to go to England.

On the 8th November 1830, it was resolved that no relief be granted to residents in Foreign Settlements, unless in correspondence with a similar society organised in those Settlements.

On the 11th April 1831, the following resolution was passed; "applications for the relief of individuals in distress, merely from want of employment, having multiplied to a great extent, it is deemed advisable, for the present, not to relieve individuals of this class; but to endeavour to devise occupation for all distressed persons able to labour." A Sub-Committee was formed for suggesting the most eligible plan for carrying the object with effect. The subject was further considered at the meeting held on the 22nd May 1831, when the following resolution proposed by Sir Edward Ryan was carried; "That there should be no change of the general principle laid down in the rule referred to, but that the District Committees should be authorised to report for the consideration of the Central Committee any particular case of individuals able to

work, but unable to procure employment, which, after a strict enquiry, shall be regarded as involving an urgent call for temporary relief, and that the Central Committee shall have power to dispense with the operation of the rule in such cases, should they deem it expedient to do so." This modified resolution was acted upon in the Districts of the Old Church and St. James. At a meeting held on 4th July 1831, the Sub-Committee reported that the establishment of general workshops would be attended with expense disproportioned with the advantages.

The Hon'ble Mr. J. H. Harrington, Member of the Council, was the founder of the Leper Asylum. He hired in 1811 a spot of ground at Ballygunge on which he caused a building to be erected capable of containing forty persons. In 1812, Mr. Harrington transferred the establishment to the 'Select Vestry.' In 1818 a public meeting was held at the Town Hall for the purpose of taking into consideration the establishment of an asylum for lepers. Mr. Harrington took the chair. The establishment of the proposed institution was determined upon. Twenty-four governors were appointed, of whom one-half were natives. Babu Kali Sunker Ghosal subscribed Rs. 5,000. The governors in their letter dated 25th October 1819, describe the objects as follows:—"To withdraw from the public view the numerous helpless and loathsome beings, who had hitherto wandered about the streets of the city, a burden alike to themselves, and to the community from which they were outcasts, and to rescue those beings from misery by laying open to them an asylum which should at once provide for their comfortable maintenance and as far as medical aid might be found availing to assuage their pains." It was proposed to limit the benefits of the asylum to 300 lepers in the first instance. The governors had hoped to carry out the objects, but having met with adverse circumstances they applied to Government for a monthly donation of Rs. 500. The Government after consulting the Medical Board, declined to accede to the request. The governors therefore returned the donations and abandoned the project. The Asylum established by Mr. Harrington was removed in 1824-5, from Ballygung to Belliaghata when the Society took up. The lepers who had been supported by the Old Church and St. James Districts were made over to the Native Hospital Institution and the Society was relieved from the expense including ground-rent and

establishment of about Rs. 80 per month. The Society operated with the Native Hospital in maintaining the Leper Asylum until it was found by the latter that the Leper Asylum did not fall within its object and it withdrew its support from the 1st September 1835. The Society therefore passed the following resolutions;—"That the District Charitable Society take upon themselves the current expenses of the Leper Asylum and that a separate subscription be opened for its support." A Sub-Committee was charged with the supervision of expenditure. In 1836, Dr. Stuart reported the result of the exhibition of *iodine* in three cases of lepers and Lord Auckland subscribed especially to enable Dr. Stuart to follow up his experiments. The Leper Asylum became therefore the place where every possible exertion was being made to effect a change for the better in the dreadful disease by *medical treatment*. In 1838, a Committee was appointed for admitting patients into, enquiring and reporting on the state of the Leper Asylum and on the extent of the leper population of Calcutta. The Committee recommended to open the Asylum to all lepers who obtain their living by begging in the streets. The Chief Magistrate was requested by the Society to carry out this recommendation. The Chief Magistrate sent to the Society copies of letters from the Government with reference to what had been proposed for the suppression of promiscuous begging.

In July 1831, the Committee of the Old Church District recommended the erection of an Alms House which was sanctioned by the Central Committee. Mr. Rustomjee Cowasjee subsequently proposed the erection of an Alms House upon a very extensive scale like that established in Bombay, but this proposition was not entertained owing to the state of funds. In 1834, the Society began to strike off "the names of the paupers who declined to go to the Alms House which was erected for the express purpose of the providing a residence under the immediate eye of the Society for persons of the lower orders, soliciting relief, who without family connections and being scattered about in loathsome situations, are associated with the most vicious and profligate." In 1839, it was reported that the Alms House was quite full and the St. James District Committee requested a grant to erect a separate Alms House when a committee was appointed to consider and report whether there should be a general Alms House.

In the Report for 1832 it is stated that native pensioners who

had been paid through Mr. Michael DeRozario were now placed under the superintendence of the Central Committee who proposed the formation of a Sub-Committee.

It was suggested at a very full meeting of the Central Committee on the 22nd April 1833, that it was necessary to come to some distinct understanding with respect to the appropriation of the funds of the Society to the relief of the natives in distress. It was held before that as the funds were of Christian contributions, they were intended for Christian paupers. The following resolution was passed. "That the funds of the District Charitable Society are available in the opinion of the Committee for the relief of distressed natives, under the control and discretion of the District Committees or of a separate Committee of natives or Europeans, especially appointed for that purpose." It was urged that there would be no end of applications of the native paupers and that they would far outweigh the number of the Christian paupers while the natives with one or two exceptions did not support the Society. The resolution above quoted was amended as follows:—"That it is not expedient that the Society proceed in its mode of distribution, as hitherto, that is, that the natives shall not be excluded in extreme and well attested cases." A Sub-Committee was formed for the purpose of relieving the native poor of Calcutta. This Sub-Committee was called *Committee for the Relief of ative Poor in Calcutta*. It was composed of seven European and thirty three Hindu Members with John Phipps as Secretary and C. J. D. Murray as Treasurer. The town was divided and divisions meted by boundaries. The visiting members were named and a sum of Rs. 500 per month was placed at the disposal of the Committee. Dwarka Nath Tagore came out with a donation of Rs. 2,000, Raja Gopee Mohun Deb Rs. 1,000 and Raj Chunder Dass Rs. 500. Dwarka Nath Tagore brought in several subscribers. Ram Comul Sen circulated an address to the wealthy natives, calling on them to support the Society and pointing out the "evil effects attending indiscriminate largesses of this kind, the painful wearisome and contagious diseases, the loss even of life, to which the crowds of squalid mendicants, who gather together from distant parts on the occasion of the death of the wealthy natives, are exposed." The Central Committee in their Report for 1833, state that the alacrity and perseverance of the native gentlemen, who have joined the Committee, have been all along of

the most pleasing character; and the willingness with which they perform the inconvenient and unpleasant duties which they have undertaken, have earned the acknowledgments of the Society while they reflect much honor on their own feelings. The application of every pauper was in the first instance enquired into by the Inspector, then by the Visiting Member and finally disposed of by the Committee at their meeting when the applicant must be present. The Native Committee discouraged mendicity by the discountinuanee of relief and struck the names of those who removed their place of abode beyond the boundaries of the Committee's operations and did not admit those who came within the bounds only to seek for relief.

In July 1833, Mr. Phipps submitted the following propositions:—Many applicants come before the Committee, who are able and express themselves willing to earn the livelihood and who from want of employment, are driven to seek relief from the Society. The pressure of the times of late has unfortunately augmented the number of such applicants, as it is in every respect more desirable that such persons should obtain employment than depend upon charitable aid, which cannot be afforded but to a comparatively limited extent, it has occurred to me that a means might be devised (as an experimental measure in the first instance,) to facilitate that object, and with this view I beg to suggest that a separate register be kept of all persons of foregoing description now upon the fund and also of those who may here after seek for and deemed deserving of relief from it, classed as follows:—Europeans, East Indians, Native Portuguese &c., writers, teachers, mechanics, domestic servants, ship servants &c. Females:—teachers, needle work women, attendants on ladies, nurses to the sick, ayas &c.

That a list of these cases exclusive of their names or a portion of them at a time be advertized periodically, as wanting employ, specifying their respective qualifications provided that they should possess satisfactory certificates or other vouchers or reference of character (none deficient in this respect to be advertized). This method will doubtless induce many who require the services of such persons to apply for them; and which it is to be hoped may in course of time, relieve the Society from a considerable portion of such incumbents, while their comforts may eventually be restored." Mr. Phipps subsequently proposed the establishment of a school of trades or a mechanical institution in connection with the Society

for the purpose of bringing young men to habits of industrious occupation to enable them to acquire an honest livelihood and relieve the Society of supporting them. This communication was referred to the Trades Association and the Governors of the Calcutta Free School but for various reasons was found impracticable. Mr. Phipps advertized that persons required of servants or apprentices could be had on application and the names of those who refused to serve were struck off from the list.

Mrs. M. A. Wilson brought to the notice of the Committee that she has received forty destitute women from Balasore in a hut built by her and that she was unable to give relief to any more. The Society wrote a letter dated 26th May 1834, to the Government stating that "the District Charitable Society was instituted to administer to the wants of the resident poor of Calcutta and its immediate vicinity; and that relief could not be extended to persons coming to Calcutta from other parts of the country, without departing from the principles of the Society, to the great detriment of the resident poor (who form of themselves a class continually increasing in numbers and whose necessities, the means at the disposal of the Society, are not adequate to relieve); and were it once seen that the District Charitable Society, as such, do extend relief to paupers not coming within the description of legitimate objects of their bounty, advantage would be taken of the facility of access to their assistance, to the speedy overwhelming of the funds themselves."

The Government referred the matter to Mr. D. Macfarlane, the Chief Magistrate, who wrote on the 6th June 1834—"The public interference of the Government or the Police in the distribution of bounty, is scarcely called for at the present time, and I further think, that such interference, if attempted at all, should be on the spot where there would be some security that the money expended was really given to actual sufferers from inundation or famine,—and not to mere vagrants." He also added,—“Should the Government agree to give these poor people a small advance in their villages, it would be easy for the Police to send them down.” In 1834 Dwarka Nath Tagore, Ram Comul Sen and Rustomjee Cowasjee were elected Vice Presidents. Allusion was also made in the Report to the paucity of subscription from the natives, while the interest of the natives in the general objects was duly acknowledged.

In 1835 the Society in consequence of the diminution of its

income owing to mercantile failures and the increase of its grant to the District Committees applied to the Government for additional aid and the Government increased its grant from Rs. 800 to Rs. 1200 monthly.

Lady William Bentinck Fund when made over to the Trustees was sicca Rupees 8,500 and formed the first endowment to the Society.

Sir Charles Metcalfe succeeding Lord William Bentinck granted to the paupers free admission in the General Hospital.

In 1835 the Ladies Committee was formed for the purpose of receiving and improving the condition of able-bodied females. Females whether adult or minor were taught needle work and reading. In 1836 the Ladies Committee reported—"they also hope that the experiment of employing these women, hitherto supported in idleness, will be considered to have so far succeeded that they may look forward to the continuance and eventual perfecting of a system which shall improve the moral condition while it relieves the bodily want of the poor who come within its influence." In 1839 the workshop had to be abandoned and an asylum where able-bodied females in distress would live to learn needle work and obtain services, was recommended.

In 1836 the Society animadverted again on the inadequate support rendered by the natives.

In 1838 Dwarkanath Tagore bestowed on the poor blind of Calcutta no less a sum than a *lac* of Rupees vested in such a way as to yield a monthly interest. The Society passed the following resolution; 'that this Committee receive with warmest acknowledgements the information of the letter just read and beg to tender their most grateful thanks to the munificent donor Dwarkanath Tagore for his unexampled instance of the truest beneficence and sympathy for the sorrows of the afflicted poor and especially of the blind around Calcutta.

The name the *Committee for the Relief of Native Poor* was changed to *Native Committee*. Mr. Phipps having proposed to limit the grant to the Native Committee, Rs. 1,000 exclusive of Dwarkanath Tagore's Fund, the Central Committee required to be furnished with reasons for the increased grant; and the Native Committee, of which Mr. W. W. Bird was then the President, after due enquiry, made their report in which it was stated that, in most

of the cases, the enquiries had been made through the visiting member's menial servants and many visiting members were not subscribers to the Society. The Central Committee therefore recommended that no certificate be granted unless the visiting member be a subscriber and has made personal enquiry and they strongly advocated the establishment of an asylum for the native poor. They further recommended that the Native Committee should be formed on the principle and power of District Committees and that it should have a Native Secretary. At a meeting of the Society held on the 29th July 1839, resolutions were passed, abolishing the Native Committee and appointing Rasomoy Dutt to act as Secretary to the Central Committee in the native department to whose charge the native poor were transferred and appointing gentlemen composing the Native Committee *ex-officio* members of the Central Committee. The principles upon which the native poor are to be relieved, were:—

1. That they shall be admitted, relieved and looked after by means of native agency.

2. That natives may subscribe for the relief of their own poor, directly and exclusively (up to a certain amount as specified below) by paying their money into the hands of the Secretary to the Central Committee in the native department.

3. That all surplus money exceeding the amount required for a prospective disbursement of one month, be paid into the Society's general fund and that assistance from that fund be always available by the Native District Committee.

The northern and southern divisions of the town being divided into two sub-divisions a committee was formed in each. Muttylal Seal acted as Secretary to the southern and Prosonno Coomarr Tagore to the northern division. The Native Committee were strongly against out-door relief and insisted on new applicants going to the asylum. Dwarka Nath Tagore and Muttylal Seal offered land for the asylum and Rustomjee Cowasjee expressed his readiness to build tiled huts which it was understood would be a temporary accomodation until a general Alms House is established. On the 30th July 1839, a special committee, appointed for considering the practicability of constructing a general Alms House in Calcutta, submitted their report in which the Native Committee did not join but they were not opposed to its principle.

In 1840, the Society was requested to take charge of Mrs. Maria English's Roman Catholic Charity having a vested capital of Rs. 59,500. This Charity in 1841 was made general.

The question of the General Alms House came before a special meeting of the Central Committee on the 30th April 1840. Dwarkanath Tagore spoke strongly, in favor of the General Alms House and a Vagrant Law. The resolutions passed were, (1) that the present practice of the Society which distributes relief almost wholly in money is inherently liable to abuse and has had injurious effects in the encouragement of pauperism. (2) That this principle be acted upon in the administration of the funds of the District Charitable Society as soon as the following arrangements are completed. (3) That a workhouse and Alms House be erected. An application was made to the Government for an adequate portion of land within the limits of the town and for a law restraining promiscuous begging in the streets. The Government on the 14th October 1840, granted a plot of land No. 34 Amherst Street measuring ten and half *bighahs* for the Poor House Relief but it having been found insufficient for the house for lepers, Sir Edward Ryan, the President of the Society, waited on Lord Auckland and obtained the grant of additional piece opposite to that already assigned to the Society, namely, Lot 26, measuring 4 *bighahs* 6 *chittacks*.

The Act 22 of 1840 (the Vagrant Law) was passed on 23rd November 1840. The Act which had been passed, being inefficient for the purposes prayed for by the Society, the resolutions as to the discontinuance of outdoor relief which had been passed were modified as follows :—(1) "That the Society be restricted as much as possible from granting pecuniary relief; but that the Central Committee should continue as hitherto to exercise a discretionary power in affording pecuniary aid in such cases as may appear to them proper; (2) That the Districts shall grant no outdoor relief, but report all cases they think fit for outdoor relief, to the Central Committee, who shall grant or refuse as they deem expedient; (3) That in the cases of able-bodied persons the Districts may grant temporary outdoor relief until the case is disposed of by the Central Committee."

The organized system of investigation pursued by the Society having been found so efficacious, that the Governors of the Calcutta

Free School applied for the aid of the Society in inquiring into the circumstances of the children who appeared for admission into the School.

The establishment of the Sailors Home and the Marine Registry Office was of great assistance to the Society. A scheme for the detection of travelling imposters by means of regular periodical intercommunications between the several relief societies established in India was adopted and tried.

In 1837 there was a fire and for the relief of the sufferers, the Native Committee with Sir Benjamin Franklin as their head moved to the Central Committee, who decided that the funds of the Society could not be appropriated to any but to its ordinary purposes, but they offered their *services* to administer relief by rebuilding houses destroyed by fire. About Rs. 14,000 was subscribed for.

Dwarkanath Tagore's Fund for the Poor Blind was vested in such way as to yield a monthly interest of Rs. 500.

In appendix B to the Report for 1839, there is an abstract report of the Sub-Committee, dated 30th April 1838, on the Leper Asylum and the leper population of Calcutta.

1840. The Ladies Committee recommended the abolition of the work shop and keeping all able-bodied females in a place where they shall be provided with food and be kept employed in needlework of which two kinds should be given to them. Alms House—The question mooted whether there should be one, instead of one for each district. See Report in the Appendix. A Native Committee consisting of *bona fide* subscribers was formed.

The Native Committee decided that relief should be given only to those who are willing to go to the Alms House.

In 1842 the Alms House was completed. Sir Edward Ryan, the President resigned.

In 1843 the Native Committee refused outdoor relief. A brief sketch of the new Alms House and its work is given.

It was settled that the males and females in the Alms House, should be in separate wards and married couples should be kept in a separate ward. In 1861, Ladies Committee was appointed to look after the female ward. A range of huts was erected in the compound of the Alms House for providing native paupers.

In 1844 the Native Committee continued not giving relief to those who are unwilling to go to the Alms House. The disinclination among the applicants to go to the Alms House is noticed.

In 1845. The Native Committee handed over to the Central Committee Rs. 2,055-14-7 as a subscription to the Alms House. The Native Committee continued to give outdoor relief to the paupers on the list previous to the introduction of the new system. The number of applicants increased than during the last year. The inmates were making wearing apparel, bed linen, &c. A bakery was established in 1862 for their employment. Suggestions were made as to the employments, *viz.*, spinning, weaving, breaking stones and manufacture of ganny bags, rope, coarse twine, baskets, common country envelopes, papers, &c.

In 1846. The Central Committee having heard of the death of Dwarkanath Tagore passed suitable resolutions. It appears that the Babu was an annual subscriber of Rs. 100 to the Leper Asylum and Alms House. In 1833 he was the principal member of the Committee for the Relief the Native Poor in Calcutta and he gave a donation of Rs 2,000. He did all he could to awaken in his countrymen an interest in the objects of the Society. In 1838, he gave a lakh of Rupees or Rs. 500 monthly for the poor blind of Calcutta. He advocated the mode of relief by the establishment of the Alms House and workhouse, and he gave Rs. 200 to the building fund.

In 1847. The orders and regulations to be observed in the workhouse and Alms House was printed.

In 1848. The attention of the Central Committee having been drawn to the inefficient state of the Native Committee which had not "held any meetings for several years," a Sub-Committee of European and native members was formed for maturing a plan for regulating the relief of the native poor. The native members of this Sub-Committee were Ramgopaul Ghose and Peary Chand Mittra. The Sub-Committee submitted their report that "in future the members of the Native Committee be elected annually, at the annual meeting of the District Charitable Society, from among *bona fide* subscribers, and that the Committee so elected, have power to fill up temporarily, from any subscribers, any vacancies in their number which may occur during the year."

In 1850. Application for a site for another Alms House for the natives to the Government did not prove successful. Piece-work and needlework among the female inmates of the Alms House were progressing.

In 1851. Rusomoy Dutt resigned the office of Secretary to the Central Committee in the Native Department and as it was thought desirable that all communications should be direct between the Central and Native Committees, it was thought desirable not to fill up the vacancy.

St. Paul's District established.

The Society agreed to incur the risk of cashing the advance notes of the Alms House inmates who might be shipped through the Sailors' Home.

It was determined to open mendicity tickets experimentally for one year to the residents of Calcutta for referring applicants for charity to the Society.

The Central Committee resolved that until further orders, the Native Committee be allowed Rs. 700 monthly, that sum being one-half the Government grant *plus* the average of the present native subscriptions.

The Central Committee determined on building a penitentiary building for unfortunate females.

The Native Committee was allowed a responsible inspector.

In 1852 Rev. K. M. Banerjea resigned and Radhanath Sikdar appointed Secretary to the Native Committee. The applications of native Christians be disposed of by the District Committees. Loknath Bose's Charity, consisting of Rs. 3,000 for the "poor invalids."

1856 Prince Jamerodeen's Charity is Rs. 2,60,000 in Government Paper. Out of the interest Rs. 300 given to the Native Committee and Rs. 500 appropriated for the use of other Committees but it was ultimately settled that two-thirds of the interest be given to the Native Committee and one-third to the other District Committees. The Native Committee, strengthened with this review, sanctioned to the cases being enquired into by the members residing in the locality as far as practicable.

In 1859 Radha Nath Sikdar resigned, Digumber Mitter and Woomesh Chunder Mitter appointed Secretaries.

[Foot Note.—This paper (not finished) was written by the late Babu Peary Chand Mittra who was one of the oldest members of the District Charitable Society.—Ed.]

*TULASI DASA, POET AND RELIGIOUS
REFORMER.*

A good deal has been written about Tulasi Dasa,—whose name is familiar with those directly interested in the details of modern Indian folk-religion. Tulasi Dasa is surely deserving of more notice than is usually bestowed upon him in histories of the development of the religious ideas in India. He was not merely a reformer who stirred the emotions of his contemporaries and then went away. He wields greater influence at the present day than when he died two centuries ago. Modern Hinduism has many forms and many beliefs, and yet the character of every Hindu of Upper India has been moulded in part by his teaching.

Professor A. Weber commenced one of the last essays which came from his pen with the following words:—

“The great charm of the science of natural philosophy lies in the opportunities which it offers for observing the development from first to last of a single germ; so also, in the study of the history of religion, are we enabled to follow the different phases undergone by an idea from its first inception to its culminating point. But between the two cases is this great distinction; that, while in the domain of nature everything develops from that which is simple to that which is perfect, in the history of religion it is often exactly the reverse. Here, that which is at the beginning is not only simple, it is also The Better, The Right, The True. But, in the course of its development, foreign elements continue to make their influence felt, till, when we reach our goal, we are often confronted with something altogether opposed to the propositions from which we started. Superstition has made itself master of the situation, and, like the fabled mermaiden we see a lovely maiden ending in an ugly fish.”

Taking this as his text, Professor Weber traced the corruption of the religions of India. I venture, however, to think that he was too pessimistic. To my mind the religion of Northern India is

marked by two great steps forward—Buddhism and, two thousand years later, the teaching of Tulasi Dasa. The practical result of the Buddha's teaching was the acceptance by all India of the belief in the universal brotherhood of Man. Tulasi Dasa added to this the belief in the universal fatherhood of God.

No doubt many of you will remember Dr. Thibaut's luminous account of the Vedanta doctrine of Ramanuja, and I need not go into details concerning it. Suffice it to say that, unlike those to whom it seemed (as Dr. Thibaut says) "sweet to be wrecked on the Ocean of the Infinite," Ramanuja taught of a Supreme Deity, endowed with ever possible gracious attribute, full of love and pity for the sinful beings who adore Him, and granting the released soul a home of eternal bliss near Him—a home where each soul never loses its identity, and whose state is one of perfect peace. In His infinite love and pity He has on occasions become incarnate in various forms for the salvation of mankind, and his fullest and most noble incarnation was that of the great example, Rama Chandra.

The teachers of this sect were necessarily Brahmans, and the strictest rules regarding eating, bathing, and dressing were laid down by the founder. Nor were its members very popular in Northern India, its tenets being rather of a speculative than of a practical nature. About three hundred years later, early in the fifteenth century, we come upon Ramanuja's school. According to tradition he spent some time travelling through various parts of India, after which he returned to the residence of his superior, Raghavananda. His brethren objected that, in the course of his peregrinations, it was impossible that he could have observed that privacy in his meals which is a vital observance of the Ramanuja sect; and, as Raghavananda admitted the validity of the objection, Ramananda was condemned to feed in a place apart from the rest of the disciples. He was highly incensed at this order, and retired from the society altogether, establishing a schism of his own.

I have mentioned this at some length, because the insult ordered to Ramananda was destined to result in one of the greatest religious revolutions which India has seen. Ramananda gave his disciples a significant name—Avadhuta, or Liberated. They had shaken off the narrow fetters imposed by Ramanuja on his

followers, and all castes were equally admitted to fellowship. His twelve chief disciples included, besides Brahmans, a Musalman weaver (the wise and witty Kabir), a leather-worker, a Rajput, a Jat, and a barber. He no longer preached to Brahmans only, or in Sanskrit. "The common people heard him gladly," for he taught them in their own tongue, and the first great writers of Mediæval Hindostan were his immediate disciples. Seventh in descent from Ramananda, in succession of master and pupil, came Tulasi Dasa, who flourished in the latter half of the sixteenth and the commencement of the seventeenth century.

It is worth while noting that just about this time a great stir of religious feeling was also occurring in the west, and due to a similar immediate cause—the diffusion of the Scriptures to the vernacular. Luther's Bible appeared between 1522 and 1534, and Tindale's New Testament in 1525. It was these that established the Reformation in Europe, just as the Buddha's preaching in the vernacular had established Buddhism, and as the preaching by Ramananda in the tongue of the people paved the way for Tulasi Dasa.

Regarding the facts of this poet's life we know but little. According to tradition he was born in 1532. He was a Sarayuparna Brahman (a clan which traces its foundation directly to Rama Chundra himself), and he tells us that he was one of those unfortunate children, born under an unlucky star, called *Abhuktamula*, who was abandoned, as was customary in those days, by his parents. He was picked up by an itinerant *Sadhu*, who adopted him as his disciple, and gave him a moderate education. We know the names of his preceptor and of his immediate relations. He married and begot a son who met an early death. and after that, it is said at the instigation of his wife, he became a wandering Vaishnava. He commenced writing his great work, the *Ramayana*, in the city of Audh, when he was 43 years of age, and subsequently, owing to a difference with his co-religionists on a point of discipline, moved to Benares, where he finished it. He was attacked by plague in that city in the year 1623, and died the same year, though apparently not from the disease.

Some score of works are attributed to him, but only twelve, six greater and six less, are certainly his. The most noteworthy are the *Ramayana*, the *Gitavali*, the *Kavitavali*, and the *Vinaya*

Pattrika. I have selected these four names on account of the various aspects of his poetic powers which they illustrate. Commentators say that there are three ways of looking at Rama: we may look at the tender side of his character (*madhurya*), its majestic side (*aisvarya*), and its complex side (*misrita*) in which tenderness and majesty are combined. There are four ways of singing his praises: as a *magadha* or panegyrist, as a *vandin* or bard, as a *suta* or *pauranika*, i. e. a historical poet, and as an *arthin* or suppliant.

A work in which the complex view of Rama's character, together with his glory and his power, is celebrated is called a *charita*, and is sung by a *suta*. His tenderness should be sung by a *magadha*, and his majesty by a *vandin*; while entreaties addressed to him should be sung by an *arthin*.

The most famous of Tulasi Dasa's poems is undoubtedly the Ramayana, or, to quote its full name, the *Rama-charita-manasa*, the Lake of the Deeds of Rama. Its name shows that it is a *charita*. The poet writes in the character of a *suta*, and deals with the complex side of his hero's character. To put the fact in line with our English ideas, we may say that it corresponds to an epic poem. I do not think that there can be any doubt as to its reputation being deserved. In its own country it is supreme over all other literature, and exercises an influence which it would be difficult to describe in exaggerated terms. It is by no means a translation of Valmiki's older work, but is an independent story, built on the same foundation, the adventures of Rama Chandra, although differing altogether in the scale of its different sections and in its details. As a work of art, it has, to European readers, its prolixities and episodes which grate against Occidental tastes, but I never met a person who has read it in the original who was not impressed by it as the work of a great genius.

I do not propose to give any specimens of it, for space would not allow me to do so; moreover, any extract would be like presenting a glass of water as a specimen of the ocean. Its style varies with the subject. There is the infinite pathos of the passage describing Rama's farewell to his mother, the rugged language describing the horrors of the battlefield, and, when occasion requires it a sententious, aphoristic method of dealing with narrative, which teems with similes drawn, not from the traditions

of the schools, but from nature herself, and better than Kalidasa at his best. His characters, too, live and move with all the dignity of a heroic age. They are not colourless phantoms which he clothes with beautiful imagery, but are real beings each with his well-defined personality. Rama, perhaps too perfect to enlist all our sympathies; his impetuous and loving brother Lakshmana; the tender, constant Bharata; Sita, the ideal of an Indian wife and mother; Ravana, destined to failure, and fighting with all his demon force against his fate,—all these are the characters as life-like and distinct as any in Occidental literature. It would be a great mistake to look upon Tulasi Dasa as merely an ascetic. He was a man that had lived. He had been a householder (a word of much meaning to an Indian), and had known the pleasures of a wedded life, the joy of clasping an infant son to his bosom, and the sorrow of losing that son ere he had attained his prime. He appealed, not to scholars, but to his native countrymen as a whole—the people that he knew. He had mixed with them, begged from them, prayed with them, taught them, experienced their pleasures and their yearnings. He had wandered far and wide, and had contracted intimate friendships with the greatest men of his time—men like Man Singh, of Amber; Todar Mall, Akbar's finance minister; and 'Abdur-rahim, Khankhama'. No wonder that such a man, who was at the same time a great poet and an enthusiastic reformer, at once sane and clear, was taken for their own by the multitude who lived under the sway of nature and in daily contact with her secrets, with flowers and trees, with beasts and birds, with hunger and with thirst. "Here," cried they, "is a great soul that knows us. Let us take him for our guide."

His *Gita-Vali* is a work of a different character. Like the epic, it narrates the career of Rama, but the poetic flavour of tenderness reigns supreme. It may be called the Gospel of the Infant Rama. The greatest portion of the work is devoted to the childhood of his hero, and is a charming and most poetical account of his and his brothers' baby lives. It is true to nature from first to last. There are no portents, no miracles, just a loving tale of three little Indians, from babyhood to boyhood, which captivates the reader as he scans its pages.

Here is one of his pretty pictures. •

" Full of happiness Kausalya caresses her little darling. She let him cling to finger as she teaches him to walk in the fair courtyard of the place. *Runu jhunu, runu jhunu*, sweetly tinkles the bell-girdle on his waist, sweetly tinkle the anklet-bells on his feet, as she helps him along..... His bonny face is a picture with two little teeth peeping out behind his dawn-rosy lips, and stealing away the hearts of all..... His bright eyes, henna darkened, put to shame the glancing silver fish..... As he hears his mother snap her fingers, he crows and springs with delight, and anon he fills her with dismay when he lets her finger go. He tumbles down and pulls himself up upon his knees, and babbles with joy to his brothers when his mother shows him a piece of cake: and she, as she looks at his pretty baby ways, is drowned in love, and cannot bear her happiness..... Saith Tulasi Dasa, the man that loveth not this sweetness, hath no soul and his life in this world is in vain.

The *Kavitavali* (like the *Gitavali*, the name of the poem describes the metre in which it is composed) also deals with the life of Rama, but here we have a work in the heroic style. Eastern descriptions of battles rarely appeal to European taste, but in the *Kavitavali* there is some really fine word-painting, the sound being literally an echo of the sense. The account of the burning of Ravana's city, Lanka, is remarkably vivid in its descriptive power. We hear the crackling of the flames, the shouts of the citizens, and the cries of the helpless women as they call to water. This is one of his verses :

" Fire ! Fire ! Fire !" They flee, they run hither and thither for their lives. Mother knows not her own daughter. Father helps not his son. Girls with their hairs dishevelled, nay, their very garments torn open, bring in the darkness children, old men, cry and cry again and again for ' water, water.' The horses neigh, the elephants trumpet as they break forth from their stalls. In the vast mob, men shove and trample, one crushing the other as he falls beneath his feet. Calling each other's names, children shriek, lamenting distracted, crying, ' My father, my father, I am being scorched, I am being burnt alive in the flames.'

The *Vinaya Pattrika*, or Petition, is an altogether different work. Here the poet is a suppliant. An interesting legend tells how it came to be written. 'One day a homicide reached Benares

on a pilgrimage of remorse, crying, "For the love of the Lord Rama, give alms to me, a homicide." Tulasi, hearing the well-beloved Name, called him to his house, gave him sacred food that had been offered to the God, declared him purified, and sang praises to his adored deity. The Brahmans of Benares held an assembly, and sent for the poet, asking how this homicide's sin was absolved, and why he had eaten with him. Tulasi replied, "Read ye, your Scriptures. Their truth hath not entered yet into your hearts. Your intellects are not yet ripe, and they remove not the darkness from your souls'. They replied that they knew the power of the Name, as recorded in the Scriptures; "but this man" said they, "is a homicide, what salvation can there be for him?" Tulasi asked them to mention some proof by which he might convince them, and they at length agreed that if the sacred bull of Siva would eat from the homicide's hand, they would confess that they were wrong and that Tulasi Dass was right. The man was taken to the temple, and the bull at once ate out of his hand. Thus did Tulasi teach that the repentance of even the greatest sinner is accepted by the Lord. This miracle had the effect of converting thousands of men and making them lead holy lives. The result enraged the Kaliyuga (the Hindu equivalent of the Devil of Christianity), who came to the poet and threatened him, saying, "Thou hast become a stumbling-block in my kingdom of wickedness. I will straightway devour thee, unless thou promise to stop this increase of piety." Full of terror, Tulasi confided all this to Hanumat, who appeared to him in a dream. Hanumat consoled him, telling him he was blameless, and advising him to become a complainant in the court of the Lord himself. "Write," said he, "a *Vinaya Pattrika*, a petition of complaint, and I will get an order passed upon it by the master, and will be empowered to punish the Kaliyuga. Without such an order I cannot do so, for he is the King of the present age." According to this advice Tulasi wrote the *Vinaya Pattrika*.

So far I have dealt with Tulasi Dass as a poet; it remains to consider him as a religious reformer. Here he undoubtedly took up the doctrines of Ramananda, though he developed them in a way peculiarly his own. His great claim to attention is that while other Indian reformers have taught elevated doctrines, he not only taught them but succeeded in getting his teaching accepted by the

nationalities which he addressed. We judge of a prophet by his fruits, and I give much less than the usual estimate when I say that fully ninety millions of people base their theories of moral and religious conduct upon his writings. If we take the influence exercised by him at the present time as our test, he is one of the three or four great writers of Asia. No doubt the secret of his success was his power as writer in the vernacular. He himself claims the right to use the vernacular as a medium for religious teaching. "When a rough blanket," he says, "is more useful, why wear a silken doublet?" I think also that another reason for his success is the particular vernacular which he adopted. If he had employed the Braj Bhakta of the West people would have failed to understand him. Fortunately for India his native language was the Eastern Hindi of Oudh, a form of speech intermediate between the two languages of the East and West, and intelligible to the speakers of both. Whence it follows that his great work, the Ramayana, is for all practical purposes the Bible of the Hindus, who live between Bengal and the Panjab, and between the Himalaya and the Vindhya.

Tulasi Dass founded no sect, no *church*. We never hear of a Tulasi-dasi, as we hear of a Kabir-panthi, or of a member of the Arya or Brahma Samaj. A man might belong to any Hindu sect and yet follow his teaching. He accepted all the ordinary Hindu theology, with its entire mythological machinery. He even recognised the antagonistic *advaita* Vedantism of Sankara Acharya, and employed some of its ideas for his similes. But, to him, all these were so many accidents beside the great truths on which he laid stress, *viz.* :—That there is one Supreme Being. The Man is by nature, infinitely sinful and unworthy of salvation. That, nevertheless, the Supreme Being, in His infinite mercy, became incarnate in the person of Rama to relieve the world of sin. That this Rama has returned to heaven, where we have now a God who is not only infinitely merciful but knows by actual experience how great are man's infirmities and temptations, and who, though himself incapable of sin, is ever ready to extend his help to the sinful human being that calls upon him. On all this follows, not independently but as a corollary, the duty which is owed to one's neighbour, and the doctrine of the universal brotherhood of man.

"But", you will say, "this is in its essentials the teaching of

Christianity." I can only reply that that is what Tulasi Dasi taught over and over again, what he was never weary of repeating. Rama is God, therefore he can save him. Rama is man, therefore, as he says in one of his most beautiful poems, although man's very words are foul and false, yet, O Lord, with Thee doth Tulasi hold the close kinship of perfect love." Here is one of his prayers to Rama in the *Vinaya Pattrika*. It might form a portion of a Christian prayer-book.

"Lord, look thou upon me,—naught can I do of myself. Whither can I go? To whom but thee can I tell my sorrow?..... Oft have I turned my face from thee and grasped the things of this world; but thou art the fount of mercy; turn not thou the face from me.....
... When I looked away from thee, I had no eyes of faith to see thee where thou art; but thou art all-seeing..... I am but an offering cast before thee; what prayer can the reflection on the mirror make to him who lives and is reflected in it? First look upon thyself and remember thy mercy and thy might; then cast thine eyes upon me and claim me as thy slave, thy very own. For the name of the Lord is a sure refuge, and he who taketh it is saved. Lord, thy ways ever give joy unto my heart; Tulasi is thine alone, and, O God of mercy, do unto him as seemeth good unto thee."

What relationship do the other deities of Hinduism bear to Rama in Tulasi Dasa's theology? The answer is difficult. I think that we may compare them all (even Siva and Parvati) to the position which Angels and Saints occupy in the Roman Catholic Church. Some of them have mighty powers, but all are subordinate to Rama. The *Vinaya Pattrika* well illustrates this. This is a collection of hymns, culminating in a series of addresses to his Master. The idea of the construction of the work is that of the presentation of a petition to an earthly king; and hence before approaching the presence supplications have to be made to the doorkeeper and courtiers for leave of access. These are Ganesa, the Sungod, Siva, Parvati, the Ganges, Hanumat, and so on. Of special interest is the position taken by Hanumat. He is in variably represented as being, in heaven, Rama's personal attendant, and in connection with this I may mention one really beautiful legend which, though not recorded by Tulasi Dasa himself, is still directly traceable to his influence. There was a man, the vilest of scaven-

gers suffering from a loathsome disease, and lying in a foul and filthy place. In his pain he cried out "Ah Ram, Ah, Ram." Hanumat happened to be flying by at the time, and indignant at hearing his Master's name, uttered in such disgusting surroundings he kicked the man on the breast. That night when, according to his custom, he was shampooing Rama's body he found a dreadful wound upon the deity's breast. Horror-stricken, Hanumat asked how it happened. "You kicked a poor man on the breast while he was calling upon my name. And what you did to even the vilest of my children, you did unto me."

The relationship of Christianity to the teaching of Tulasi Dasa would form an interesting subject of inquiry. That Tulasi Dasa did any direct borrowing is, I think, improbable. The first Jesuit Mission did not come to Agra till 1580, six years after the poet had commenced the Ramayana; but Christianity had long been flourishing in Southern India, and its teaching may well have been "in the air in the North." Certain it is that much of his doctrine is coincident with that of Christianity. He taught the universal fatherhood of God, and the consequent universal brotherhood of man; and that God, by becoming incarnate, like Parsifal *durch Metleid wissend*, can understand man's infirmities and is willing to save him, unworthy as he is.

Whither may be the source from which he drew his inspiration, there can be no doubt about its general acceptance. Over the whole of the Gangetic Valley his great work is better known than the Bible is in England. Prince or ploughman, every Hindu of Aryavarta is familiar with it. Even the Pandits who formerly despised it now render it homage. Over and over again have I myself proved by practical experience, as I have sat amongst the village elders of my old district of Gaya, how the quotation of a well-known favourite verse or two wins the way to the hearers' heart. Their attitude changes at once. The air of deferential stupidity which they conceive to be the orthodox manner to assume before the Collector Sabib vanishes, and instead, we find sensible men talking with confidence to a superior whom they believe to be sympathetic.

The practical result of his general adoption of Tulasi's religious attitude has been of the greatest importance to Northern India. In the poet's own time the masses of Hindustan had two alternative

religions open to them. One was crude polytheism of the worship of village godlings, and the other was the Krisna-cult. The first still exists, but controlled and thrust into the back-ground by Tulasi's faith. What the Krisna-cult becomes among the uncultivated masses, the religious fate of Bengal has shown. It inevitably tends to become a sex-worship, and its text books teem with "the most passionate, the most licentious, descriptions of the love adventures of Krisna among the herd-maidens." All else is lost, and there gradually develop the unnameable horrors of a Sakta-cult. From this Tulasi Dasa has saved Upper India, and I believe that fact in great measure accounts for the marked difference between the two nationalities. The people of Hindoostan acknowledge the rule, not of a relentless fate, but of a God who knows and loves each one of his worshippers. Take a well-known proverb. *Fisi vidhi rakhe Ram, usividhi rahana bhaiya*. Literally translated this is, "Brother, remain thou in the station in which Rama hath placed thee" It is usually, and quite properly, taken to mean that a man should remain content in that state of life unto which it hath pleased God to call him. So it does, to a Hindu of Upper India mean far more. To him, it is not Fate, it is not Brahma, Vishnu, or Siva, nor any of the numerous godlings who surround his home, who has placed him where he is. It is Rama, Rama the loving, Rama the compassionate, Rama who was once a man, Rama who knows him personally and who listens to his appeals. All this is conveyed to him by that one name. And so he really *is* content, and knows that all is for the best.

Finally, I have already given a few specimens of Tulasi Dasa's poetic style, and I would ask to be allowed to conclude with a translation of the short poem which he wrote on the death of his friend Todar Mall, the Emperor Akbar's famous minister. The opening lines are curiously like Sir Henry Wotton's "Lord of himself, though not of lands."

"Lord of but four small villages, yet a mighty monarch whose kingdom was himself; in this age of evil hath the sun of Todar set.

"The burden of Rama's love, great though it was, he bare unto the end; but the burden of this world was too heavy for him, and so he laid it down.

“Tulasi’s heart is like a pure fount in in the garden of Todar’s virtues; and when he thinketh of them, it over-floweth and tears well forth from his eyes.

“Todar hath gone to the dwelling-place of his Lord, and therefore doth Tulasi refrain himself; but hard it is for him to live without his pure friend.”

A. RETIRED I. C. S.

PROFESSOR COWELL.

NOT only the greatest Oriental scholar that England has produced, but probably also the most widely learned man of our time, passed away in the person of Edward Byles Cowell, Professor of Sanskrit in the University of Cambridge.

Cowell was born at Ipswich January 23rd, 1826, and was educated at Ipswich School. During his school-days he used to read in the Public Library, and there in 1841 came on Sir William Jones's works, reading especially the translation of the Sanskrit play "Sakuntala." "I well remember," he said, in a memorable address given to the Royal Asiatic Society in 1894 "the joy of finding a Persian grammar among his works, and I soon learned the character...and began to study the anthology" From this book, he added, he had, "thirteen years afterwards,...FitzGerald his first lesson in the Persian alphabet." In the same year he saw Professor H. H. Wilson's "Sanskrit Grammar" advertised, which he bought not along after. "Of course, I found Sanskrit too hard," he continued, "but I returned to Persian meanwhile," he reading alone the "Shahnamah" and Hafiz. His first guide in Oriental studies was Colonel Hockley, an old Bombay officer settled in Ipswich, with whom he read Jami. On leaving school he at first entered into commerce under his father, and it was in course of business visits to London that he formed the acquaintance of H. H. Wilson, then Librarian of the India House. He gradually acquired considerable proficiency in Sanskrit; for in 1851 he published a translation of Kalidasa's play "Vikramorvasi." His actual systematic study under Wilson commenced, however, only in 1853, as we learn from his address to the Cambridge Electoral Roll. In 1847 he married Miss Elizebeth Charlesworth, and in 1850 entered the University of Oxford, being then obliged, as a married man, to enter a hall (Magdalen Hall), not a college. He took honours both in classics (First Class, Final 1854) and in Mathematics, and the Uni-

versity somewhat tardily acknowledged his eminence by the honorary degree of D. C. L. in 1896. In 1856 he was appointed Professor of History at Presidency College, Calcutta, and in 1858 also Principal of the Sanskrit College in the same city. Here he remained till 1864, and laid the real foundation of his reputation as an Orientalist, the happy combination of wide and deep Western culture with the concentrated traditional lore of the Eastern Pandit. Unfortunately for the present generation, he was one of the last survivors of this type. The present policy of our Indian authorities in replacing European teachers of Sanskrit in India by natives not only dwarfs critical scholarship in India, but also injures the proper balance of Oriental studies at home. In Calcutta, Cowell and his wife were, as everywhere, not only respected, but loved. The present writer well-remembers the numerous inquiries from old pupils amongst the natives at Calcutta and elsewhere, who spoke of his doings of twenty and thirty years before as if of yesterday. Foremost amongst these was the now aged Sanskrit Pandit Mahesh Chandra Nyayaratna.

In 1867, Cowell was elected to the Chair of Sanskrit, then just established at Cambridge, where the rest of his life was spent, both as a University professor and a Fellow of Corpus Christi College (1874). Here he taught not only Sanskrit of varied periods and styles (*e.g.* Indian philosophy, thirty years ago hardly known in the Continental universities), but also comparative philology and Persian. These subjects have now been provided by the University with separate teachers, and the same has been done for elementary Sanskrit, and justly, so as to economize the lavish expenditure of precious time that Cowell would bestow as freely on the beginner as on the advanced student. His Pali classes, started some five and twenty years ago, have resulted in the Cambridge translation of the Jataka-book, under his guidance. More recently he read Zend with several pupils.

Cowell was pre-eminently a teacher. It was quite characteristic of the man that on the occasion already referred to, when the Royal Asiatic Society conferred on him the first awarded of their series of gold medals for distinction in Oriental learning, he chose in his very opening sentence of acceptance "to recognize in it a sign that he had not failed in his life's old dream of spending his days in teaching." His life was uneventful. Within the last few weeks

I inquired of him what he considered its chief events. He replied that the eras in his life were the acquisition and study of certain books. His own mental history may be illustrated by some of his chief works. To the Calcutta period belong his two editions and translations of Upanisads, and the text and translation of the difficult work of Indian logic, the "*Kusumanjali*." Many native scholars were at the same time encouraged to edit texts which appeared with English introduction by the Professor. Similarly, on his return to England, his first Cambridge pupil, Palmer Boyd, was induced to translate the newly discovered Buddhist drama, "*Naganda*," which appeared with an introduction by Cowell. To the same time belongs his new edition of the Prakrit Grammar of Vararuchi, of which he had issued a first edition in Oxford days. Two important works published in Cambridge days represent the continuance of researches in Indian philosophy begun in India. These are the "*Aphorisms of Sandilya*" (1878), and the "*Sarvādarsana-samgraha*," translated (portions also by Mr. A. E. Gough) in 1882. Among the more recent of his important works were his text and translation of the "*Buddhacharita*" (1893—4), a publication which has created great interest amongst critical scholars abroad. Most characteristic, too, was his work for and with others. He more than once accepted the task, at times ungrateful, of finishing works of deceased scholars. Such were Wilson's version of the "*Rigveda*" (finally completed by his pupil, Mr. W. F. Webster), and the huge work of Madhava left incomplete by Goldstucker. His chief works done with others were: "*The Black Yajurveda*" (edited partly with Dr. Roer), 1851—64; Catalogue of Buddhist Sanskrit MSS. (with Dr. Eggeling), 1875; "*Divyavadana*," edited with the late R. A. Neil, 1886; "*Harsacharita*," translated with Mr. F. W. Thomas, 1897. Lastly, let it never be forgotten that it was he, the scholar, known to the few, who introduced Omar Khayyam to FitzGerald, whose version is known wherever English literature is known.

To estimate the width of Cowell's attainments one must search through many journals and periodicals. His early article on Persian literature in "*Oxford Essays*" (1855) must not be forgotten. His profound knowledge of Welsh was well-known to Continental savants. Remarkable articles by him are to be found in *Cymmrodor*, vols. ii and v. In one of these is contained an elaborate

parallel between Welsh poetry and the troubadours. Many of the earlier volumes of the *Journal of Philology* contain numerous articles from his pen, such as the folklore studies on the tale of Rhampsinitus (1868), on the Chapman of Swaffham (1876), and on the fragments of Greek comedy preserved in Origen (1872). His interest in classical matters was well-maintained. Patristic study also contributed at least one interesting discovery regarding Indian philosophy. Probably no living man but he could have discoursed as he did in his presidential address to the Aryan Section of the Orientalists' Congress in 1892 on the parallel between the literature of the Indian *Mimamsa* and the Talmudic Rabbis. Nor did his sympathies limit themselves to ancient or recondite languages. Italian literature was a favourite recreation; while a well-known authority on Spanish said that Cowell gave him the impression of having devoted himself to nothing else. His last complete work was a selection of passages translated from an old Bengali poem into English verse, printed only a few months ago. There is also an article by him on a Persian subject in the current number of *Macmillan*. He leaves but little incomplete. The Jataka-book may safely be left in the hands of two able and experienced pupils, Mr. H. P. Francis and Mr. W. H. D. Rouse, fortunately both in residence at Cambridge. His last elaborate study was one which I induced him to take up, the translation of the "*Siddhanta-muktavali*," on Indian logic. I believe his written translation of it was approaching completion.

Of the retiring, unaffected generosity and sympathy of his character it is impossible for a pupil and a friend of a quarter of a century to speak in terms that would not seem exaggerated to strangers. A scholarly friend writes of him to me:—

"I doubt if I have ever known any other man so wholly free from personal ambition or vanity, or so ready to give his best work to others for the pure love of knowledge."

Let me conclude this inadequate notice with his own words, addressed to his "fellow-workers in a noble cause," the diffusion of the knowledge of all that is good in the East, and that "by the power which personal enthusiasm and sympathy can always exercise on others. 'Lux ex oriente' is their motto; to help in the diffusion of that light is their work. The several generations of members pass away, but they are continuously linked together by

their common aim ; and the former and the present members are all parts of one long series.

“ Et quasi cursores vitæ lampada tradunt. ”

With still the same thought, he said to a band of pupils who on his seventieth birthday, presented him with the portrait now hanging in the hall of *Corpus Christi* :—

“ It has been a keen delight to me to hand on the torch to other and younger men, to enter into their hopes and ambitions, and thus to forget one’s own limitations and failures in the wider horizon which opens before them in the future. The teacher’s motto may well be.

“ *Serit arbores quæ alteri sæculo prosint.* ”

CECIL BENDALL.

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INDIAN AGRICULTURE.

THE OFFICIAL PROGRAMME OF WORK.

Among the few institutions for the establishment of which the memory of Lord Curzon will be held in gratitude by the Indians, the first if not the foremost place, must be given to the Pusa Agricultural College and Research Institute. But strangely enough the substantial sum of money which made the foundation of such a costly institution possible, came not from an Indian but from a noble-hearted American. It will be remembered by many of our readers that it was Mr. Henry Phipps who in 1903 placed at the disposal of Lord Curzon a donation of £20,000 afterwards raised to £30,000, that it might be devoted to some object of public utility to India. Part of this sum was spent in the construction of a Pasteur Institute at Conoor in Southern India and part went towards the foundation of the Pusa Institute.

The foundation of the Pusa Institute must be regarded as the starting point of any organised attempt towards the improvement of Indian agriculture. Before that, although there were Departments of Agriculture in every important province and agricultural schools and classes in certain places, no remarkable results were obtained from them, they being isolated and devoid of any common policy for the advancement of Indian Agriculture. The Pusa College and Research Institute was originally intended to be a laboratory for agricultural research which it was hoped would form a centre

of economic science in connection with agriculture. This conception was subsequently enlarged, and the Government of India have now constructed a College and Research Institute to which a farm of some 1,300 acres is attached for purposes of experimental cultivation and demonstration. The Pusa Institute afforded the needful centre of Agricultural education, but still a combination of the heads and experts of Provincial Departments of Agriculture was wanted to make the Agricultural policy of the Government of India continuous, progressive and whole. Provision was made for that sort of an organisation an year after the foundation of the Pusa Institute by convening a Board of Agriculture which is to meet every year and discuss and formulate the programme of work for the next year. As regards the constitution of this Board it was decided in the Fourth Annual meeting that the Board is to consist of 38 members in all, the number being made up by 11 Imperial Members, 20 Provincial and non-official members, 6 members nominated by the President and one representative of the Agricultural Departments of Native States to be nominated by the President. We notice, however, that a departure has been made from this decision inasmuch as we find that in the last meeting of the Board there were altogether 44 members of which 36 were official members and representatives of Agricultural Departments of Native States and 8 visitors. It may also be stated here that included in the former class were the Director of Agriculture and Industries, Baroda, and Director of Agriculture, Kashmir, both of them being Indians. The representative of the Mysore State was Mr. L. C. Coleman, Ph. D. Among the visitors there was only one Indian, *viz.*, Mr. Vishnu Dutta Sukul, B.A., of Jubbulpore.

This being the outline of the constitution and object of the Board of Agriculture we proceed to give an account of the proceedings of its fifth annual meeting held at Nagpur on the 15th February 1909, and succeeding days. It has been mentioned above that the work of the Provincial Departments of Agriculture is controlled by the Board, besides which function it considers other matters regarding Indian Agriculture. The subjects considered by the Board at its last meeting were ten in number and were briefly as follow :—

I. Confirmation of the proceedings of the last meeting.

II. Programme of work of the Imperial Department of Agriculture.

III. Programmes of work of the Provincial and Native States Departments of Agriculture.

IV. The best means of bringing the results of experimental work in agriculture to the notice of cultivators.

V. Touring of agricultural experts outside their own Provinces.

VI. Agricultural Education.

VII. Introduction of good indigenous methods of cultivation, implements and crops.

VIII. Agricultural stations, demonstration areas and seed farms.

IX. Training of Indian officers for the management of agricultural stations.

X. Dissemination of the work and aims of the Agricultural Department through the Press.

Five Committees were appointed to consider eight of these subjects, the first and last being omitted and it will be our duty in the following pages to consider the reports of these Committees as well as the remarks passed thereon by the members of the Board.

The first subject being a formal one we turn to the next, *viz*, the Programme of the Imperial Department of Agriculture. The programme of the Imperial Department of Agriculture means besides the programme of the Director of the Research Institute, Pusa, those of the Imperial Agricultural Chemist, Mycologist, Entomologist, second Entomologist, Economic Botanist, Agriculturist, Bacteriologist and Cotton Specialist. As regards the educational aspect of the programme it is gratifying to note that the college has been opened and students are being admitted. The total number of students that can be ordinarily admitted in each of the sections of Agriculture, Agricultural Chemistry, Mycology, Entomology, and Botany is 40, the number allotted to each section being 8. Although the main object of the Institute is to provide a course of post-graduate study in any of the above subjects, much of its time is now being devoted to the training of the subordinate staff for the Provincial Departments of Agriculture. It is not necessary to enter into the details of the syllabuses of study since they are provisional and are liable to much change. We have, however, a word to say about the probable expenses of the students. The college expenses are estimated at Rs. 25 per month and it has been hinted that in the case of students other than those deputed by the

Local Governments, the total expenses may come up to Rs. 50. Besides, a sum of money amounting to Rs. 150 is to be deposited with the principal, two-thirds of which will go towards purchase of books and the rest retained as caution money. It will be apparent to every body that the expenses will prove prohibitive to many a student who has not the good fortune of having a Local Government or a Native State at his back. If the college is to be popularized and the only desirable class of students who are likely to make agriculture their profession in subsequent life is to be attracted, the expenses must be cut down.

In studying the programme of work of both the Imperial and Provincial Departments of Agriculture a doubt has often arisen in our mind as to whether the authorities in their zeal for rapid advancement is not sacrificing quality for quantity. We do not understand why some subjects of investigation such as fruit experiments in the section of Economic Botany and disease of citrus fruits in the section of Mycology do not figure in the present programme. One becomes naturally curious to find something about the progress that has been made in any subject mentioned in one year's programme in the programme of the next year. Otherwise there is a natural tendency to assume that either the subject has been lost sight of or has been shelved. The authorities would, therefore, do well if they keep a copy of the previous year's report before them while writing the next year's report. The programme of work of each of the five sections mentioned above is generally speaking, very comprehensive. The systematic work in the sections of Mycology and Entomology which is being embodied in respective handbooks in those subjects, is very important and opens up various questions of plant diseases caused by fungi and insects. Among other items of the programme the public will watch with eagerness the results of experiments on breeding of cows, rams and poultry which are being conducted at Pusa.

The Provincial Departments of Agriculture have followed in the wake of the Imperial Department and have made their programmes as comprehensive as possible. There is nothing particular to be said about these Departments as their output of work, except perhaps in the case of Bombay, is not very great. It is only in the Presidency of Bombay that noteworthy results have been obtained regarding Egyptian cotton. In other Departments important en-

quiries have of course been instituted but their results are not at present of such a conclusive nature as may be put before the public.

There is much to be said about the fourth and tenth items, *viz.*, the best means of bringing the results of experimental works in agriculture to the notice of cultivators, and dissemination of the work and aims of the Agricultural Department through the Press. The Department even if it is entirely freed from an excess of red-tapism, will still require a large amount of sympathy for the ryot before it can appreciate his wants and win his confidence. The officers are nearly all of them allens and it is therefore more difficult for them to grasp the essence of our agricultural system. A good deal of experiments on modern lines may be carried out but they will be worse than useless if the ryot cannot be induced to profits by their results. The first and most important work, therefore in our estimation, would be to win the confidence of the ryot and adopt all necessary means towards that end, without that much-needed asset the business will fail.

N. B. DUTT.

*THE MANIFESTATION OF DIVINITY IN
SPECIAL OBJECTS.*

IN the tenth chapter of the celebrated work *Srimad Bhagavat Gita* the Lord Krishna describes his Bibhuti-Yoga to Arjuna. This Bibhuti of the Supreme Deity is nothing but his manifestation in prominent creations of the world. Nothing appeals more to the human heart than the manifestation of the Deity in the special objects of creation. Manifestations of God are numberless. His essence lies in every visible object of the world. He is omnipresent. There is nothing in the world which he does not permeate by his auspicious presence. But here he points out all the foremost objects of creation as his manifestations only to impress upon the mind of Arjuna the greatness of the Supreme Deity, so that he may have implicit faith in his words. Thus the Lord Krishna says :—

“I (Brahma) am Vishnu amongst the Adityas, all-resplendent Sun among the luminaries. I am Maichī among Maruts and the Moon among constellations.

“I am the Saman among the Vedas I am Indra among the celestials. I am the consciousness of all living beings.”

Then the Lord clearly states that the presence of God is everywhere in the universe. He is in the soul of man he is in the innumerable objects adorning the universe. If a worshipper succeeds in realizing this universal presence of the Deity, he cannot but be impressed with His power and glory, and dedicate himself solely to his care and guidance. The words used are :—

“I am Shankara among the Rudras, I am the lord of treasures among Yakshas, I am Pavaka among the Vasus, and I am the Meru amongst the mountain peaks.

“Know me, Partha, as Vrihaspati among family priests, and Skanda among commanders of forces. I am ocean among all waters.

“I am Bhṛigu among the great Rishis ; I am Om among all words,

I am Japa Sacrifice among all sacrifices. I am the Himalaya among mountains ;

"And the fig-tree among all trees ; I am Narada among celestial Rishis, and Chitraratha among Gandharvas. I am Kapila among all ascetics successful in Yoga.

"Know me to be Uchaisrava among all horses, produced by the churning for ambrosia, and Airavata among the great elephants. I am king among men.

"I am thunder among weapons ; I am Kamadhugha among cows ; I am Kandarpa that generates. I am Vasuki among serpents ;

"I am Ananta among Nagas. I am Varuna among aquatic beings. I am Aryaman among the Pitris and Yama among the dispensers of justice and punishment.

"I am Pralhada among Daityas, and the Kala among those that count. I am lion among the beasts of prey, and Garuda among birds.

"I am the wind among those that move, Rama, among the wielders of weapons. I am Makara among fishes, I am the Ganges among all rivers and streams.

"O Arjuna, I am the beginning, the middle and the end of all created things. I am the knowledge of the Supreme Self among all kinds of knowledge, and I am the argument of all debators.

"I am the first letter of the Alphabet and Danda (copulative) among all Shamashes (compounds). I am the Eternal Time, I am the Creator with face turned to every side.

"I am the Source of all that is to be. Among females, I am Fame, Fortune, Speech, Memory, Intellect, Courage, and Forgiveness.

"I am Vrihat Saman among Sam hymns, and Gayatri among metres. I am Margasirsha among months, and among seasons I am the spring that is full of flowers.

"I am the dice-game among cheats, I am the glory among the glorious. I am victory, I am industry, I am the goodness of the good.

"I am Vasudeva among Vrishnis and Arjuna among the Pandavas. I am Vyasa among Rishis, and Ushanas among the Seers.

"I am the rod of the chastisers, and the policy of those that seek victory. I am silence in secrets, and the knowledge of the learned.

"I am, O Arjuna, that which is the seed of all things. There is nothing movable or immovable which can exist without Me.

"O terror of foes, there is no end of my divine emanations ; the extent of my emanations in part has only been declared to you to cite instances.

"Whatever thing there is of power or glory or splendour, know them to be produced from portions of my energy.

"O Arjuna, what have you to do, knowing all this at large ? Know, I stand, supporting this entire universe with only a portion of myself.

K. L. BONNERJEE, B. L.

DRAUPADI—A CHARACTER-SKETCH.

The heroines of Hindu literature, whether ancient or modern, have all been drawn after one model. The ideal heroine of the Hindu writers has been one devoted to her husband, gifted with a tender nature, bashfulness, patience and similar other accomplishments. The saintly author of the Ramayana, the sage Valmiki created his heroine Sita after this model and the subsequent writers followed this example in painting the characters of their heroines, such as Sikuntala, Damayanti, Ratnavali and others. These characters are more or less an imitation of Sita—the highest ideal of womanhood as conceived by Valmiki. The reasons for such an imitation are not far to seek, for the character of Sita is, indeed, very sweet—full of the milk of human tenderness. Secondly such female characters are exceedingly praise-worthy to the Aryans and are accordingly highly liked by them. And thirdly the consummate culture of womanly virtues as exhibited in the character of Sita is generally within the range of the poor of Hindu women.

The one exception to this class of heroine-painting is presented by the character of Draupadi—the heroine of the celebrated work of Vyasa, I mean the *Mahabharata*. Draupadi is a novel creation of the great author. There have been numberless imitations of the character of Sita in the subsequent works of literature but there has been none so of the most magnificent and splendid character of Draupadi.

Sita is Valmiki's highest model of a chaste woman; similarly is Draupadi, though she has five husbands, for chastity consists in a faithful devotion to the husband, may he be one or five. Both of them are devoted wives and dutiful queens, pious, and respectful to the elders. The points of similarity between the two characters extend so far and no further. Although a queen Sita is principally a daughter-in-law of a royal house. Draupadi, on the other hand, is an energetic and powerful queen, although she, too, belongs to a royal family as a daughter-in-law. In Sita are manifest the tender qualities of a woman; in Draupadi shine the

sterner qualities of a woman. Sita is the qualified consort of Rama while Draupadi is fit to be the heroic queen of Bhimasena. Ravana, the king of Rakshasas, found no difficulty in carrying away Sita, but he would have fared like Kichaka or Dushmanta if he had tried the same game with Draupadi.

It is, indeed, very difficult to attempt at analysing the most complex character of Draupadi. Any attempt, however feeble, in unfolding the elements of greatness in such a character, must begin with Draupadi's *Svayamvara* or the choice of a husband. The king Drupada made a vow that he would give away his daughter in marriage to one who would shoot the mark. All the powerful kings and potentates had been assembled in Drupada's court. All the powerful kings, Jarasandha, Sisupala, and others stood up one by one and all failed to shoot the mark. Then came Karna, the king of Anga. He was the foremost of all the kings in power and strength and a compeer of Arjuna, if not his superior. It is, indeed, a problem with the author. The purposes of the poem cannot be fulfilled if Draupadi is not given in marriage to the Pandavas while it is difficult to make Karna unsuccessful in shooting the arrow, for he is in no way inferior to Arjuna. Any minor author would have made Karna unsuccessful. But Vyasa makes quite a different thing. He keeps in tact the position of Karna as a hero and satisfies the grand purpose of his poem. When Karna was about to shoot the mark, Draupadi without caring for the intervention of her father or brother, boldly said "I won't marry a charioteer's son." Karna immediately left off his bow and arrow covered with shame. The entire character of Draupadi is unfolded by these few words. The legitimate pride of a princess royal manifests itself here in bold colours.

The greatness of Draupadi's character becomes more prominent at the scene of gambling. The highly proud Bhima and Arjuna did not give vent to a single word when they were sold at the table of dice and silently accepted the life of servitude. But what did Draupadi do when she heard that she had been given away by her royal husband Yudhishtira? She could not disobey her husband's words and at the same time was reluctant to work as a maid servant. So she said to the charioteer, "O charioteer's son, first go to the king Yudhishtira and ask him if he had given himself away first or me first and then come and take me away."

The two greatest traits of Draupadi's character are firstly the stead-fast observance of religious duties, and secondly pride. Pride is no doubt antagonistic to the performance of religious duties, but it is not unnatural to reconcile them both. The author of the *Mahabharata* has made the combination of these two great characteristics in many of his heroic characters, such as Bhishma, Arjuna, and Ashwathama. But nowhere in the character of a woman have these two traits been happily blended together than in that of Draupadi. This feeling of healthy pride or mental and moral strength reached its highest proportion in the character of Draupadi.

This noblest and grandest trait of Draupadi's character namely righteous indignation coupled with moral courage makes itself more felt when she appears in Duryodhana's court after the game of dice is over. She says to Duss'asana :—"If Indra and the other celestials help you, even then the princes will not forgive you." Appealing to the family of her husband she exclaims, "Oh, fie! on the religion of the Indians! The character of the Kshatriyas has been utterly spoiled." She again, remonstrates with Bhishma and other elderly members and says,—“Oh! now I understand, Drona, Bhishma and Vidura have no worth in them.”

Although this feeling of righteous indignation is predominant in the character of Draupadi, her consciousness of virtue is equally strong. When she does not appear as a proud queen, she presents such a spectacle of a virtuous woman as cannot be seen anywhere else. Her strong devotion to virtue can only be compared with her strong sense of pride. This peerless devotion to virtue combined with her feeling of righteous indignation, shows itself most beautifully when she prays for a boon from the blind king Dhritarastra.

Dhritarastra said :—"O daughter of Drupada, do thou pray for a boon, as thou wishest, from me. Thou art the foremost of all my daughters-in-law."

Draupadi said :—"O light of the Bharata family, if thou art propitiated with me, do thou grant me this boon. May the pious Yudhishtira be freed from the bond of slavery. May not thy sons call that great one as their slave. May not my son Prativindya become the son of a slave, for he is a prince and has been reared so by kings."

Dhritarastra said :—"O auspicious lady, I grant thee the boon.

I wish to grant thee another boon, for thou art not worthy of a single one."

Draupadi said:—"May Bhima, Dhananjaya, Nakula and Sahadeva be freed from slavery."

Dhritarashtra granted the second boon and expressed a strong desire for granting a third which she was reluctant to accept. She said:—"O Lord, avarice is the root of the destruction of virtue. I therefore, do not pray for any other boon."

This combination and happy blending together of virtue and pride is the key-note of Draupadi's character. We will conclude the sketch of this character by only offering a short explanation of the story of Draupadi's having five husbands and of the fact of her being still recognized as a chaste woman. European scholars infer from this singular incident in the *Mahabharata* that polyandry was then in vogue in the Hindu Society. This inference seems to be very hasty and unjust for no other incident is mentioned in the same work about polyandry and the author has brought into light incidents of a pristine birth for explaining this mighty misfortune of Draupadi. It was merely by an accident that she came to have five husbands—but she, as a chaste wife, treated those five husbands as one. In her character the author has attempted to depict a woman leading a saintly life without being attached to the objects of sense although encircled by a multiplicity of the same. She had five sons by the husbands and not a single one more. The duty of a wife is to have only one son by a husband. And so she had five sons. After that she had no physical connection with her husbands. It was a misfortune to her to have five husbands, and still under such a great misfortune she led a chaste life by being not physically attached to them after she had performed the first and the only obligatory duty of giving birth to five sons. She is thus the ideal of a woman having no attachment for the senses and sexual desire. She treated her five husbands as one and was faithfully devoted to them all. Yudhishthira had no other wife but Draupadi—for he, too, had conquered absolutely all his carnal appetites, but Bhima and Arjuna had other wives. This shows that Draupadi, though accidentally a wife of five husbands, had not to perform the physical function of a wife to all the husbands.

HIGHER AIMS OF LIFE.

One of the most important revolutions in modern thought is the slow but sure passing away of the old puritanical spirit in ethics and its substitution by a truer and broader view of life. One of the many factors that are bringing about this change, is the narrowing of the gulf between what is called the Intuitionist or Rationalistic system, the system, according to which Duty is duty for its own sake without reference to any ulterior end, and the Hedonist or Utilitarian system, which ultimately identifies Duty with Happiness. The rising school of ethical thought, the Critical or Idealist school, which makes self-realisation or the perfection of human nature the end of all human action, goes a great way in reconciling the claims of the two older contending systems. In recognising happiness to be an element of perfection and in admitting that self-realisation is ultimately a happy state of existence, it almost silences Hedonism, and in saying that self-realisation is to be sought for its own sake without any ulterior object, it seems to acknowledge in substance what is contended for by Intuitionism. It is not, however, our purpose, in this article, to expound the philosophy of any of the systems we have named. Our object is the humbler one of indicating, in a popular manner, how the change in ethical thought briefly referred to above, has brought into prominence two spheres of duty more or less unrecognised under the influence of the old and passing puritanical way of thinking and still not fully recognised by those who are more or less under the dominance of the old system. The great service of Puritanism is its deep emphasis on the idea of *right* or *good* and its full recognition of duty as between man and man and God. Its defect lay principally in its ignoring the claims of Nature, and recent progress in ethical thought may almost be said to be identical with a growing recognition of these claims and bringing out into prominence the two other ideals of modern ethical life—the *true* and the *beautiful*. The narrowness of the old ideal consists in the practical ignoring

of these two ideas and the more or less exclusive pursuit of the *right* or *good* in conduct and feeling. The peculiarity of the new ideal is in constantly bringing out the claims of the true and *beautiful* as equally worthy of pursuit by a rational being. We shall briefly set forth these claims and indicate a few lines of conduct which may help us in satisfying them.

We have a natural thirst for knowledge, a natural desire to know the powers and properties of things around us—things with which our life is intimately bound up. Knowledge often brings us pleasure,—often, not always ; but it is not for the pleasure it yields that we always pursue knowledge. We seek knowledge for its own sake and feel that its pursuit is intrinsically right,—right without reference to anything else. For the same reason we respect the wise for their very wisdom, and not for the pleasure they may have gained or given by their wisdom. We perceive wisdom to be an absolute excellence,—a realisation of the true nature of the soul,—and ignorance to be a spiritual defect,—a keeping away of the soul from its true dignity, from a possession intended for it. Hence the pursuit of knowledge and the development of the mental powers implied in it becomes one of our main duties—a duty under which a whole class of duties is included. Now, the various branches of knowledge which it is necessary and possible for us to acquire, are well-known. Each of these branches imply a corresponding aspect of our inner nature which calls for culture and development. The study of the various natural sciences,—of Physics, Chemistry, Biology, Physiology, Geology, Astronomy, etc., and of the moral sciences like Metaphysics, Psychology, Ethics, and Politics opens up not only distinct departments of Nature, but also distinct chambers, so to speak, of our spiritual nature, and the pursuit of all kinds of knowledge in general calls into play and furthers the proper development of the common intellectual powers of the mind. Deep and steady attention, untiring perseverance, a clear and systematically formed memory, a vivid imagination capable of both production and reproduction, the power of close and minute observation and of deep and searching introspection, the capacity of drawing correct inductions from particular facts and of applying general principles to particular cases,—these and such other powers, in all their vigour and fulness, form the intellectual traits of the

ideal character which conscience presents to us. The sad thing is how little are they recognised by ordinary moralists as elements of a perfect character and how often is their absence excused in the characters of people held out for our admiration.

Far less recognised than the intellectual is the æsthetic aspect of our nature, the possession of which makes us susceptible to all pleasurable and painful feelings. But recently the importance of cultivating this part of our nature is being felt by an ever-increasing number of cultured people. By an unerring intuition it is seen more and more clearly that we are meant for enjoyment and not for suffering, and though we have to go through a good deal of suffering for the proper discharge of our duties, for the realisation of our various ends, we feel that pain is, at best, only a means, and never an end. We feel that the true end of life, though it is a much grander thing than mere pleasure, mere enjoyment, is nevertheless a delightful state of existence. Hence the giving of unnecessary pain always appears to us sinful, and even in our own case we feel that all unnecessary pain is undesirable, and a state of pleasant existence, consistent with the discharge of all duties, the most desirable condition for us. Enjoyment and suffering may, on a superficial view and so far we ourselves are concerned, appear to be purely optional things and morally indifferent. It may seem to make no moral difference whether I choose pleasure or pain for myself. But on a closer view, the matter wears a different aspect. We all feel that we ought not to give unnecessary pain to others, and that is because pain is an undesirable thing in itself. But if it is an undesirable thing in itself, no more have we any right to inflict unnecessary pain on ourselves than on others. In the same manner, if giving pleasure to others be a duty, and that because pleasure is a desirable thing in itself, it is no less a duty to give pleasure to ourselves, who are as much rational beings—ends unto ourselves—as our fellow-beings. Now, æsthetic culture takes a lower or a higher form accordingly as it engages the grosser senses of taste, smell and touch on the one hand, and the finer, more intellectual senses,—the eye and the ear, on the other. The indulgence of the lower senses, though necessary and desirable under proper limits, leads to spiritual depression and interferes with the higher duties of life when it oversteps legitimate bonds. Hence the opposition of religious

teachers to the enjoyment of the pleasures of life and the wellmeant, though overstrained, injunction to eschew them altogether. The culture of the more refined feelings,—the appreciation of beauty in Nature and Art, and the enjoyment of the delicate pleasures afforded by music and painting,—though this also is liable to abuse unless pursued under proper guidance,—is generally found to exert a most elevating influence on the mind and is of intrinsic importance and deserving of our serious attention and earnest endeavour. The beauty we see in Nature and Art is really the beauty of our inner nature. It is the beauty of the Soul of Nature and the Soul of our souls. He, therefore, who neglects æsthetic culture keeps himself, in fact, wilfully blind to the hidden beauty of his soul and the beauty of God, and in so far fails in the realisation of his true nature, which is the supreme end of life. It is, indeed, true that the wants of ordinary men are so many, and the more pressing duties of life occupy so much of their times and energy, that they have but few opportunities of cultivating their tastes and enjoying the beauties of Nature and Art. But if we only have a clear notion of the peace and harmony brought to our inner nature by a deep and sincere admiration of the beauty contained in the heart of Nature, and how this peace and harmony makes many things smooth, sweet and tranquil that seemed otherwise jarring and full of conflict, then perhaps we may have more time and attention to devote to the culture of this side of our nature even amidst the arduous struggles of life. And one thing we can all do; we may keep our hearts always open to the beauty and sublimity that nature displays and the sweetness and harmony that streams out of human art, wherever and in whatever circumstances of life we may be placed. The glories of sunrise and sunset, the beauty and freshness of morning, and the coolness and tranquility of evening, the soft greenness of trees and leafy bowers, the variegated colours and refreshing perfumes of flowers, the gloomy splendour of lowering and gathering clouds, the soothing murmur of little streams, and the dignified flow of broad rivers; the soft melting beauty of moonlight and the calm splendour of a dark, starry night; the playful mirth of childhood and the bloom and vivacity of youth; varied scenes of beauty, passion and activity to which poetry and fiction introduce us, and the depths of sweetness and heights of noble feeling to which music lifts the soul,—these and

many other aids to æsthetic culture are available even to the poorest and the busiest ; and dry, harsh and unsusceptible to all lofty emotion must be the heart of the man, and stern and dreary the view of life presented to him who is insensible to the sweetening and ennobling influences which are thus unceasingly streaming out of the heart of Nature. The proper attitude of the mind towards Nature, life and human history is evidently one of profound awe and admiration, and the duty demanded from us is the constant endeavour to keep those feelings alive by every means at our command.

S. N. D.

*THE S'AKTAS—THEIR CHARACTERISTIC ETC.,
AND PRACTICAL INFLUENCE IN SOCIETY.*

To convey a clear and distinct idea of the nature and character of the faith embraced by the S'aktas, some account of S'akti, the great object of their special adoration, appears necessary. On this, as on every other religious topic, there exists among the Hindu writers, great difference of opinion. There are no less than three different sets of notions held of this mysterious principle, bearing as many different names, S'akti, Maya, and Prakriti.

The opinion which, of all others, has a claim to highest antiquity, though perhaps not the most popular, considers S'akti as the power and energy of the divine nature in action. This active energy is, agreeably to the genius of the Hindu mythology, personified and invested with a female form. The notion of this female principle, as something distinct from the divine essence, has evidently originated in the literal interpretation of the figurative language of the Vedas, respecting the first indication of wish or will in the Supreme Being. These most ancient authorities of the Hindu religion, speaking in a sense which is manifestly metaphorical, represent the *will or purpose to create* the universe, as not only originating from the Supreme Brahma, but "co-existent with him as his bride and part of himself." Thus, we read in the *Rig Veda*, "The Divine Spirit breathed without afflation single, with her (S'wadha) who is sustained within him; other than him nothing existed. First desire was formed in his mind, and that became the original productive seed." To the same purpose, but more distinctly, the *Sama Veda* says—"He felt not delight being alone. He wished another, and instantly became such. He caused his ownself to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced." These metaphorical expressions have, in the course of time, and with the corruption of the doctrines of the

Vedas, lost their figurative signification, and, with the progress of the present mythological system, been interpreted in a literal sense; and some of the Purans have evidently contributed to form the notion of the female principle as distinct from the Supreme Brahma. For, although they adopt a style very nearly the same with that of the Vedas, yet they inculcate nothing which they do not mean to be literally understood. They teach that Brahma, being devoid of all attributes, was alone, in a state of perfect insensibility, till having awaked from his profound and dreamless sleep, he permitted to be generated within himself the wish to be multiplied; and then created beings were produced by the union of the wish with the divine nature. Thus, in the *Brahma Vaibertta Puran*, it is said, that "The Lord was alone invested with the supreme form, and beheld the whole world, with the sky and regions of space, a void. Having contemplated all things in His mind. He, without any assistant, began with the *will* to create all things, He, the lord, endowed with the wish for creation." This first manifestation of the divine energy, the *will* or the *wish*, is Śakti, otherwise called Ichharupa, a very significant name, meaning, literally personified desire, *i.e.*, desire assuming a *rup* or form, and thereby becoming in itself a separate and living existence; and the feminine termination a, show that the form which it assumes is that of a female. A like epithet is given to the Creator, who is called *Ichhamaya*, united with His own will—the one male, the other female. This is clearly declared in the *Prakriti Khanda*, a section of the *Brahma Vaibertta Puran*, which is wholly devoted to the manifestations of the female principle. "Brahma, or the Supreme Being, having determined to create the universe by the power of *yoga* became himself two-fold in the act of creation, the right-half becoming male, the left-half, a female."

The notion, which is the most popular, prevailing among the Hindus of all classes, is derived originally from the Vedanta philosophy, but supported and disseminated chiefly by the portion of the Puranas. According to this theory, all created things are held to be illusory, and the Śakti, or active will of the deity, is always designated and spoken of as Maya or Mahamaya, original deceit or illusion." Thus, in the *Kurma Puran*, "His energy being the universal form of all the world, is called Maya, for so

does the Lord, the best of males, and endowed with illusion, cause it to revolve. That S'akti, of which the essence is illusion, is omniform and eternal, and constantly displays the universal shape of Mahes'a."

Another theory, which has contributed to form the character of S'akti, is founded on the Sankhya philosophy. According to this system, nature which is called Prakriti, Mula-Prakriti, Adi-Prakriti, is defined "to be of eternal existence, and independent origin, distinct from the Supreme Spirit, productive, though no production, and the plastic origin of all things, including even the gods." The *Gita* and some of the *Puranas* sanction the doctrine. Thus we read in the former:—"This my Prakriti, (says Brahma himself,) is inherently eightfold, or earth, water, fire, air, ether, mind, intellect individuality." And the passage from the *Kurma Puran* quoted above, may very advantageously be cited in corroboration of the present doctrine. For there the S'akti of Brahma is represented "as the universal form of all the world, omniform and eternal."

It is not improbable also, as some learned analysts of the Hindu religion suppose, that the doctrine of the eternity of matter was introduced by the worshippers of the joint form of S'iva and S'akti. Conformably to the universal maxim of all the Hindu sects, each of whom would identify the preferential object of their worship with the Supreme Being, and ascribe to the former all the attributes of the latter, the followers of S'iva and S'akti, in order to reconcile the apparent contradiction of assigning the attribute of creation to the principle of destruction asserted, "that the dissolution or destruction of bodies was not real with respect to matter, which was indestructible in itself, although its modifications were in a constant succession of mutation; that the power, which continually operates these changes, must necessarily unite in itself the attributes of creation and apparent destruction: that this power and matter, are two distinct and co-existent principles in nature; the one agent, the other patient; the one male, the other female; and that creation was the effect of the mystic union of these principles."

Though these mythological fancies respecting the character of S'akti appear to us irreconcilable and contradictory, since, in the first case, it is considered as nothing but the personified will of the Supreme Brahma; in the second, as the original source of all

illusion, and lastly, as something quite distinct from the divine essence, being eternal and of independent existence, yet the Hindu Śāstras indentify these three characters with each other. Prakriti, Maya and Śakti are one and the same being. As co-existent with the Supreme Being, Prakriti is identified with his Śakti, or his personified desire; and as one with matter, the source of error, it is again indentified with Maya or delusion. It is further called delusion, or appearance, to show that it is something for an occasion, and which, when that occasion is served, will be destroyed. Hence they say, that matter is form everlasting but is subject to destruction. It is called inanimate energy, as it supplies the forms of things, though the vivifying principle is God. To show that Prakriti is made one with Śakti, the will of Brahma, we give the substance of a passage from the *Brahma-Vaibartta Puran*:—"The Supreme Lord, being alone invested with the divine nature, beheld all one universal blank, and contemplating creation with His mental vision, He began to create all things by His own will, being united with His will, which became manifest, as Mula-Prakriti." In another passage, it is said, "from the wish, which is the creative impulse of Śrī-Krishna, (who is in this work identified with the Supreme Being), endowed with His will, she, Mula-Prakriti, the Supreme, became manifest." The identifying of Prakriti and Maya, may, at once, be inferred from the following lines: 'she (Prakriti) one with Brahma, is *Maya* eternal, everlasting."—(*Prakriti-Khandka*.) "Prakriti is termed inherent Maya because she beguiles all beings."—(*Kalika-Puran*.) There is a very striking passage in the *Brahma-Vaibartta Puran*, in which Prakriti, Maya and Śakti are all blended together, "She (Prakriti) was of one nature with Brahma, she was *illusion*, eternal, and without end; as is the soul, so is its *active energy*." Hence we may use the terms Śakti, Maya and Prakriti synonymously without any fear of contradiction. The original Prakriti is said to have first assumed a certain number of forms. But with regard to these principal modifications of the female principle, the Hindu Śāstras differ as much as with respect to her origin. The theory, which of all others, appears to agree most perfectly with the spirit of the Hindu religion, which is wholly figurative and emblematical, represents her in three different forms, deduced from the three Gunas or qualities with which the Supreme Being

is invested while engaged in the work of creation. Or, in other words, the active energy of Brahma is resolved into three elements or attributes, Satwa, Raja and Tama, or the properties of goodness, passion and vice, the female personifications of which are believed to be the first manifestations of S'akti. These are :—1st, Vaishnavi, the bride of Vishnu, the male personification of the Satwa Guna ; 2nd Brahmani, the bride of Brahma, the male personification of the Raja Guna ; 3rd Raudri, the bride of S'iva, the male personification of the Tama Guna. Each of these three female divinities is known by a great variety of names, the most popular of which are Lakshmi of the first, Saraswati or Savitri of the second, and Durga or Kali of the third. The names first mentioned are comprehensive terms, including all the particular denominations of the same goddess. Although it is generally admitted, that the first of these three forms is Satwiki, or originating from the Satwa Guna ; the second, Rajasi, or proceeding from the Raja Guna ; and the third, Tamasi, or born of the Tama Guna ; yet there is diversity of opinion, both with respect to their generation and their union or intermarriage with the male divinities, forming the Hindu triad. Thus, in the *Markandeya Puran*, nature (prakriti) is said "to have assumed three transcendent forms, according to her three Gunas or qualities, and in each of them to have produced a pair of divinities, Brahma and Lakshmi, Mahes'a and Saraswati, Vishnu and Kali, after whose intermarriage, Brahma and Saraswati formed the mundane egg, which Mahes'a and Kali divided into halves ; and Vishnu together with Lakshmi, preserved from destruction." But how the female divinities, being each born with one god, came to be united with another, is not accounted for.

The Tantras, which are full of mysteries and mystical symbols, while they admit the three first forms of the female principle to be severally the representatives of the three Primary Gunas, derive their origin from the conjunction of Bindu, or the sound called *Anuswara*, and marked (o), with the Bij or roots of Mantras or incantations. Every specific Mantra or a Mantra peculiar or exclusively belonging to any divinity, consists of a Bij or root, and the *Anuswara*, which together form what is called a *Nad* ; and it is from the Nad or the combination of the two symbols, that the three forms of S'akti are said to have had their origin. By this

symbolical representation, the Tantras, which exalt Śīva and his bride above all other divinities, mean, that Bindu and Bij severally represent Śīva and his Śākti, the parents of all other gods and goddesses. Thus:—"The Bindu, which is the soul of Śīva and the Bij which is the soul of Śākti, together form the Nad, from which three Śāktis are born."—(*Kriyasara Tantra*). Here is another attempt of the worshippers of Śīva and his Śākti to identify their guardian divinities with the Supreme Brahma.

Some of the Śāstras agree only in part with the doctrine which ascribes the birth of the three female forms to the three Gunas of Brahma, while others, rejecting it altogether, trace their origin, like the Tantras, to sources altogether different;—striking instances of the wonderful agreement between the writers of the Hindu religion. In a passage of the *Baraha Puran*, which has a whole section devoted to the subject, called *Tri-Śākti-mahatma*, it is said, "The white-coloured Satwiki is the energy of Brahma, the red-coloured Rajashi, derived from the Raja Guna, is called Vaishnavi, and the black, Tamashi, born of the quality of darkness, is Raudri Devi, the wife of Śīva." According to this doctrine, the Śākti of Brahma is deduced from the first of the three Gunas, and Vaishnavi the bride of Vishnu, from the second; just the opposite of what is stated in the theory first noticed:—there is an agreement, however, with respect to the generation of Tamashi, the third and the last form of the original Prakriti. Again, in the *Goraksha-Sanhita*, we read as follows, "Will, action and intelligence, are in order the sources of Gouri, the wife of Śīva, Brahmi, the wife of Brahma, and Vaishnavi, the wife of Vishnu." This theory dismisses altogether the notion of the three Gunas, and substitutes will, action and intelligence in their place.

But this is not all. The doctrine of Trisākti itself is rejected by several authorities of the Hindu religion, and superseded by others, which are evidently inventions of a more recent date. As if not satisfied with so small a number as three, they would multiply the number of the first forms of Śākti, to five, eight, and even to nine. The Śāstras, it appears, have increased the number of the female divinities, according as they have increased the number of the male deities or their incarnations. The *Kurma Puran* gives five forms of the original Śākti: "And she

(Mula-Prakriti) became in the act of creation five-fold by the will of the Supreme." And the forms which, according to this authority, the original Prakriti is said to have assumed, are: 1st, Durga, the bride, Śakti, or Maya, of Śiva; 2nd, Lakshmi, the bride, Śakti, or Mayā, of Vishnu; 3rd, Śaraswati, the same of Brahma, or in the *Brahma-Vaivartta Puran* of Hari; whilst the fourth, Savitri, is the bride of Brahma. The fifth division, Radha, is unquestionably, as Dr. Wilson very justly remarks, "a modern intruder into the Hindu pantheon."

The names of the eight forms of the Śakti (or Ashta-Śakti) are the following :—1st, Indrani; 2nd, Vaishnavi; 3rd, Brahmani; 4th, Kumari; 5th, Narasimhi; 6th, Barahi; 7th, Mahes'wari; 8th, Bhairavi.—(*Brahma-Vaivartta Puran*, the section dedicated to the birth of Krishna. 119 Adhyaya). The following list contains the names of the nine forms of the female principle, as given in the *Prakriti Khanda* of the same Puran :—1st, Vaishnavi; 2nd, Brahmani; 3rd, Raudri; 4th, Mahes'wari; 5th, Narasimhi; 6th, Barahi; 7th, Indrani; 8th, Kartiki; 9th, Sarva-Mangala.

Besides these principal manifestations of Śakti, the whole body of the female divinities of every order, and of the nymphs and female saints of all descriptions, and, in fact, all living beings, whether human or brutal, of the female sex, are regarded as emanations of the original Prakriti, in the same way, or the origin of males is referred to the primitive Purusha, or male. In every successive creation of the universe, the Mula-Prakriti is said "to assume the different gradations of Ansarupini, and Kalarupini, and Kalansarupini, or manifests herself in portions, parts and portions of parts, and further sub-divisions." Thus the writers of the Puranas state :—"In every creation of the world, the Devi, through divine yoga, assumes different forms, and becomes Ansarupa, Kala-rupa and Kalansa-rupa, or Ansansa-rupa." The Ansas form the class in which all the more important manifestations of the Śakti are comprehended; the Kalas include all the secondary Goddesses, and the Kalansas and Ansansas are sub-divisions of the latter, and embrace all womankind, who are distinguished as good, middling or bad, according as they derive their being from the parts of their great original, in which the Sītwa, Raja and Tama Guna, predominates. At the same time, being regarded as manifestations of the one Supreme Spirit, they are all entitled not only to respect but to

veneration. "Whoever," says the *Brahma-Vaibartta Puran*, "offends or insults a female, incurs the wrath of Prakriti, whilst he who propitiates a female, particularly the youthful daughter of a Brahman, with clothes, ornaments, and perfumes, offers worship to Prakriti herself."

Such is the account given of Śākti in the most authoritative and popular writings of the Hindu Śāstras. We shall next determine the question,—what is a Śākta, and what is the complexion of his faith? By Śāktas are understood the worshippers of Śākti. This is true only when we take the term Śākti in its restricted sense. The term, which had originally but one primary signification, has in the course of time come to be used in two different senses, a general and a limited one. When taken in its widest sense, it means the allegorical representation of the active energy of God, and is synonymous with Mula-Prakriti, the primitive source of gods and men. In its limited sense, it is confined to Śīva-Śākti, the Tamasi, the offspring of darkness, and the last of the first three forms of the original Prakriti. It is Śākti in this latter sense, the bride of Śīva, whom, in her manifold forms the Śāktas worship. The followers of the Śīva-Śākti then are alone called Śāktas. The worshippers of the Vishnu-Śākti are included in the Vaishnava sect; while neither does Brahma nor Brahmanī, his bride, appear to have any special adorers among the Hindus. In order to make ourselves better understood, we must observe, that all the religious sects of the orthodox Hindus, however numerous they may appear at first sight, may be reduced into five leading classes, *viz.*, the Vaishnavas, Śāivas, Sauras, Ganpatyas and Śāktas. Those who acknowledge Vishnu or his bride, in one or other of his or her manifold forms, as their guardian divinity, are included in the first class. Those who address their worship to Śīva, as the special object of adoration, are called Śāivas. The followers of Surjya, the sun, and of Ganesh, are severally known by the names of Sauras and Ganpatyas. The last class or Śāktas, comprehend the worshippers of the Śākti of Śīva in all her dreadful forms. These five great classes are commonly known by the name of Pancha-upasak, or five sorts of worshippers. Every Hindu, whether he be a householder, a Banaprastha, a Sannyasi, a Yogi, or a Brahmachari, must belong to one or other of these five principal sects. He may pay his adoration to all the thirty-three

cotis of gods and goddesses composing the Hindu pantheon, but one, and one only, of the five divinities abovementioned must be his *Ishta Devata* or tutelar divinity. Here is the marked distinction between general worshippers and special followers. To render this distinction more clear, we observe, that there are certain *general* formulas and prayers forming the ritual of worship of every particular divinity. These may be learnt by any Hindu from the *S'astras*, or from the mouth of a Brahman, and used in the adoration of any god or goddess, according to choice or necessity. But besides these general Mantras, which may be made use of by any Hindu, without any distinction of sect, there are the *Bij* or specific formulas, which are received only from the hallowed lips of the *Guru* or spiritual guide. These are kept in great secrecy, and repeated mentally every day, as a matter of highest religious duty. The god or goddess, whose *Bij* or *Mula Mantra* is received in the prescribed manner, by any devotee, becomes his guardian divinity; and the person thus initiated, becomes the special follower of that divinity. The *S'aktas* then are the special followers of the *S'akti* of *S'iva*. They may in general worship any other god or goddess, but the bride of *S'iva*, in one or other of her horrid manifestations, must be their guardian divinity. The following passage, quoted from the works of Mr. Colebrooke, will much elucidate the subject.

"That the Hindus belong to various sects, is universally known. Five great sects, exclusively worship a single deity: one recognizes the five divinities, which are adored by the other sects respectively; but the followers of this comprehensive scheme mostly select one object of daily devotion, and pay adoration to other deities on particular occasions only. The Hindu theologists have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent. *S'ankara A'charjya*, the celebrated commentator on the *Vedas*, contended for the attributes of *S'iva*; and founded or confirmed the sect of *Saivas*, who worship *Mohadev* as the supreme being, and deny the independent existence of *Vishnu* and other deities. *Madhava Acharjya* and *Vallabhbha Acharjya* have, in like manner, established the sect of *Vaishnabs*, who adore *Vishnu* as God. The *Sauras* (less numerous than the two sects above mentioned) worship the Sun, and acknowledge no other divinity. The *Ganapatyas* adore *Ganesa*, as uniting in his person

all the attributes of the deity. Before I notice the fifth sect, I must remind the reader, that the Hindu mythology has personified the abstract and active powers of the divinity; and has ascribed sexes to these mythological personages. The Ś'akti, or energy of an attribute of God, is female, and is fabled as the consort of that personified attribute

The exclusive adorers of the Ś'akti of Śiva, are the Śakta."—*Asiatic Researches*, Vol. VII., p. 279.

The Ś'aktas, who adopt the female principle in the last of her three principal modifications, as their special divinity,—instead of deriving her origin from the supreme Brahma, use to her the language which is invariably applied to the preferential object of worship in every sect, and contemplate her as the only source of life and existence. She is declared to dwell equally in all things, and that all things are in her, and that besides her there is nothing. In short, she is identified with the supreme being. Thus it is written in the *Kasikhaṇḍa*:—"Thou art predicated in every prayer—Brahma and the rest are all born from thee. Thou art one with the four objects of life, and from thee they come to fruit. From thee this whole universe proceeds, and in thee, asylum of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, thou art in the Ś'akti form, and except thee nothing has ever been." The Ś'akti of Śiva, being identified with Ś'aktiman, the deity is declared to be not only superior to her lord, but the cause of him. "Of the two objects (Ś'iva and Ś'akti) which are eternal, the greater is the Ś'akti." "Again, Ś'akti gives strength to Ś'iva, without her he could not stir an inch. She is therefore the cause of Ś'iva."—*Saṅkara Vijaya*.

Although the Purans do, to a certain extent, authorize the adoration of Ś'akti, yet the principal rites and incantations are derived from a different source. Of the Purans, those which in particular inculcate the worship of the female principle, are the *Brahma-Vaibarta*, the *Skanda* and *Kalika*. But neither in them, nor in any other Puran, do we find the Bij or radical Mantras which the Ś'aktas receive from their spiritual guides. These, as well as the greater portion of the formulas intended for general worshippers, are received from an independent series of works known by the collective name of Tantras. They are very numerous, and in some instances of great magnitude. They are all written in the form of dialogue between Ś'iva and his bride, in some one of

her many forms, but mostly as Uma and Parvati. The truth is, that the Hindu writers put into the mouth of S'iva, while addressing his wife, that particular name among her numerous titles, which suits the metre best. In the course of conversation with her lord, the goddess introduces the subject of religion, and questions him as to the duties of man,—the best means of procuring a mansion in heaven, and of obtaining final liberation,—the mode of performing the various ceremonies of religion,—and the prayers and Mantras to be used in them. These, the God answers in a very affectionate tone, and explains at length; and, at intervals, tries to enhance the value of the matter he discloses, by alleging, that it is only out of love to his consort, that he has undertaken to reveal mysteries not to be divulged to any one else; and, therefore, requiring of her to observe strict secrecy, and on no account to open them to the profane. Speaking of the Tantras, Mr. Colebrooke, in his enumeration of the Indian Classics, says, "Their fabulous origin derives them from revelations of S'iva to Parvati, confirmed by Vishnu, and therefore called A'gama, from the initials of three words in a verse of the *Sadalu Tantra*. Coming from the mouth of S'iva, heard by the mountain-born goddess, admitted by the son of Vasudeva, it is thence called A'gama."

The Tantrikas, or the followers of the Tantras, regard them as the fifth Veda, in the same way as the Pouranikas endeavour to exalt the Purans to the same high station, that is, to the rank of the Vedas. But the disciples of the Tantras go a step higher. They not only maintain that they are contemporary with the four Vedas, but attribute to them a higher degree of authority. Thus in the *S'iva Tantra*, S'iva is made to say:—"The five scriptures issued from my five mouths, are the East, West, South, North and Upper. The five are known as the paths to final liberation. There are many scriptures, but none are equal to the upper scripture (meaning the Tantras)." Accordingly the observances and ceremonies they prescribe, have indeed, in Bengal, superseded the original or the Vaidik ritual. "They appear also," says Dr. Wilson, "to have been written chiefly in Bengal and the eastern districts, many of them being unknown in the West and South of India, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people."

The Śakti of Śiva, whom the Śaktas make the particular object of their devotion, in preference to and exclusion of all other gods and goddesses, is said to have first assumed sixty different forms, each of which is believed to have a great many modifications. Each of these secondary manifestations of the Śakti, is again said to have taken a variety of forms, and so on almost without end. Even the cow and the jackal are declared to be the parts of Bhagabati, and venerated by the benighted natives of this country. Of the sixty primary forms of the Śiva Śakti, ten are held to be the chief, being distinguished by the name of Daśama'habidya, or ten great Bidas. Their names are as follows:—1st, Kali; 2nd Tara; 3rd, Shor'asi; 4th, Bhubanes'wari; 5th, Bagala; 6th, Chhinnamasta³; 7th, Dhumabati; 8th, Bhairavi; 9th, Matangi; 10th, Kamalatmika. These are the forms in which the Śaktas, generally adore the bride of Śiva as their guardian divinity.

The Śaktas are divided into two leading branches, the Dakshinacharis, and the Vamacharis; or the followers of the right hand and left hand ritual. With the former, the chief authorities, among the Tantras, which are too numerous to be enumerated in this place, are the Mantra Mahodadhi, Sarada Tilaka, Tantra Kalik, etc., while the impure ritual adopted by the latter is contained chiefly in the Kulachuramani, Rudra Yamala, Shyama Rahasya, Yoni Tantra, and similar abominable works.

N. D.

LIFE OF RUSTOMJEE COWASJEE.

(I)

The Aryan tribes on coming to the Punjab led a pastoral life. While certain classes were nomadic, others tired of moving from place to place emigrated to the country between the Oxus and Yaxartes where they finally settled. This place we believe is Iran, whence a colony emigrated to the country known as Persia. The Aryans who remained in the Punjab and afterwards spread to Hindustan are known as the Hindus. The Iranians were for sometimes co-religionists with the Hindus. The real cause of separation between the Iranians and the Hindus was that the former was wedded to the pastoral and the latter to the agricultural life. The one worshipped with agricultural products while the other showed their devoutness by animal sacrifices. But they both retained their tenacity of fire. Before the separation, the Iranians, or the Persians, or the Parsees and the Aryas, or the Hindus worshipped together. The separation is supposed to have taken place when they were engaged in elemental worship,—when god Indra, the god of firmament, was their common god. This disunion produced a conflict in opinion. The religion of the Iranians was Ahuramazda, or Ahura, or Asura religion which was opposed to the Deva religion of the Hindus. The Asurahs are disparagingly described in the sacred writings of the Hindus. The Iranians disparaged the Devas and exalted the Asurahs or Ahurahs. The fire-priests, with whom the Parsee religion originated, were named the Athravas who preceded Zoroaster, the founder of Parsee or Persian religion. Cherishing the belief in Spentamainio and Angramainio, they used to worship the sun and the moon. They had religious chants like the Vedic prayers until they were under the influence of the magiism, but the dualism remained unshaken. Zoroaster was born in Bactria, but the exact date of his birth is not known. He is, however, mentioned in the early parts of the Vedas. Pliny thinks that he lived several years before Moses. Dr. Haug places him at 1200 B.C. In India we had elemental worship, polytheism, pantheism, monotheism, penotheism which culminated in

spiritualism. Zoroaster taught monotheism. He calls "God the author of the earthly and spiritual life. He is the light and source of life. He is the wisdom and intellect." He enunciated dualism,—good and evil, or god and the devil, or Spentamainio and Angramainio, and this principle was largely developed in Persia more specially by Zoroaster's successors.* Rawlinson† says, "it was in fact the dualistic heresay which separated the Zend or Persian branch of the Aryans from their Vedic brethern and compelled them to emigrate westwards." Zoroaster is the author of the Zend, the Parsee scripture and the Avesta, its commentary: hence the sacred book of the Parsees is called the Zendavesta. In the Zend the names of not only of the Hindu gods are to be found, but the names of the priests and their sacrificial rites are used such as:—Homa instead of Soma used in the Vedas. The name of the fire priest as in the Vedas is much the same Athrava or Athravan; Zaota for Hota and there is similiarity in the classes of priests. It is said Homa appeared before Zoroaster in a supernatural body. The Aryans used to keep fire where they used to pray. The Hindus have no Pujas without *homa*. The Parsees keep fire in their church. In the reign of Adharshir Babagan the Zendavesta was collected from the memory of the priests and committed to writing. This work bears clear evidence of the Parsees being fertile in spiritual ideas like the Hindus.‡ The portion of the Zendavesta called Fravardin Yasht is the book on guardian angels or petris of the Hindus. There are pieces relating to the destiny of the soul as there are in the Hindu writings. It is somewhat remarkable that in Fravardin Yasht mention is made of Gautama which must be an interpolation as Zoroaster lived long before Gautama who lived in the sixth century B.C. The Vendidad consisting of twenty-two chapters or fargards is like our Smriti, a code of religious, civil and moral laws. The other parts of the Avesta are the Vesp-

* The idea of Zoroaster's religion was not strictly followed by his followers. They took a mistaken idea of his philosophy in changing his Spentamainio and Angramainio to Hormazd and Ahriman. Spentamainio is the good spirit increasing the prosperity of the world and Angramainio is the evil spirit bringing destruction to the world: both are active in the world and Zoroaster admonished his followers to side with the former and to avoid the latter if they cared to lead a pious and virtuous life.

† Rawlinson's Herodotus, Vol. I, page 431.

‡ For the teaching of Zoroaster see Malcolm's Persia Vol. I. page 194.

arad and Yasna which are somewhat like the sacrificial gathas of the Jajurveda. There are two other works besides the Zendavesta, viz., Dabestan and Dessatir. According to the philosophy of Zoroaster the soul of a man consists of the following:—(1) principles of sensation, (2) intelligence, (3) practical judgment, (4) conscience and (5) animal life. Though separated from each other the intercourse between the Parsis and Hindus must have been intimate as the gatha* literature of the Zend was perfectly known to the rishis who compiled the Jajurveda. Some of the Hindu gods are mentioned in that work as gods or devils. The Vedic Jama is the veritable Yima of the Avesta. One of the Zoroastrian doctrine is resurrection. The Emperor Akbar adopted their Naoroz † and fourteen other festivals for the observance of those who were attached to his favorite doctrine of the *Ilahi Din* or the “religion of God” which he fruitlessly endeavored to introduce among his people.

Persia which was originally formed out of Aryanism and maintained its affinity with India in several respects began to undergo a change, but in the eighteenth century, John Marshall who then visited Persia, speaks of “the Brahmins of Persia.” Although the language, in which the Zendavesta was written, was “altogether Sanskrit,” the languages of the Parsees were afterwards seven, viz., Farsi, Deri, Pehlvi, Hervi, Segzi, Zaiveli and Soghdi which although altogether traceable to one tongue were so named being provincial dialects (Hemens Asiatic Nation Vol. I.) MaxMuller says “the key to the Zend is not the Avesta but the Vedas. The Zend and the Veda are the two echoes of one and the same voice, the reflux of one and the same thought, the Vedas therefore are both the best lexicon and the best commentary to the Zendavesta.” The Pehlvi was however much cultivated and used in throwing light on the tradition and ceremonies of the Parsees. It gradually reached the whole literature of Persia. Several of the Pehlvi works have been noticed in the Sacred Books of the East Vol. V. This language gradually began to decline with Sasaneera Dyvas and the modern Persian characters took its place.

* On the Gatha-day the Parsees rise early and dress themselves in new suits of cloths and attend the fire temples. Unless they duly perform these, they believe their souls will not be allowed to pass the bridge Chinvat which leads to Heaven.

† Naoroz or new years day the 1st of Farvardin.

The countries on the west of the Indus including Kabul and Kandahar are supposed to have belonged to Persia. Little Bucharra was the seat of active trade. The Great Bucharra, consisting of Bactria and Marcanda, was also important in a commercial point of view. The Babyloneans imported many highly prized commodities from these places. The articles imported from India by the Babylonians were precious stones and Indian dogs which were of superior breed mentioned in the Ramayan. The Persians used to keep these dogs which they used to take with them in their shooting and military expeditions. Another article which the traders obtained from these places were dyes, among which was cochineal or rather Indian lacca. In Kandahar and Kashmir sheep were fed with sulphuret and they gave wool of which fine shawls were made. Gold and gold dusts flowed into Persia from Persian India as tribute. The Persians appear to have been averse to maritime communication and they carried on trade overland.

Plato in the First *Slabodes* gives the opinion of Socrates on the Persian civilization. He says "the Persian king is so greatly our superior." When the young princes are seven years old they are placed upon horseback and frequent the schools of the riding masters and commence going a hunting. At fourteen years of age, they who are called the royal preceptors, take the boy under their care. Now those are chosen out from such as are deemed the most excellent of the Persians "in the frame of men, four in number, excelling severally in wisdom, justice, temperance and fortitude, who impart instruction on the learning of the Magi." Socrates also dwells on the wealth of the Persian kings, "their luxurious living and apparel and the trailing of the trains of their dresses, the multitude of their retinue &c." Socrates mentions cities, the *Queen's Girdle* and *Queen's Veil*, the revenue of which was appropriated to the queens' apparel. The greatness of Persia continued for a long time. Cicero in the *Tuscular Despopulations* writes as follows:—"You cannot pronounce of the great king of the Persians whether he is happy or not." He also mentions that Plato visited the Persian Magi.

It is difficult to get authentic records of the Iranes from their earliest settlement. They were governed by the Parthians. When the want of a religion was felt Zoroaster appeared and supplied the *Zendavesta*. According to Dabestan, Mahabad was their first king.

Cyrus was the great Persian conqueror. The Persians were partly agricultural and partly nomadic. The Persian empire had then Indus on the east, the Oxus and the Caspian sea on the north, the Persian Gulf and the Indian Ocean on the south and the Mount Yagros on the west. The Persians were found to be sensual and though they professed to be disciples of Zoroaster, they worshipped goddess Mylilta of the Assyrians and the Arabians. Cyrus is said to have introduced religious changes which were initiated by Zoroaster. Under Cyrus Dualism prospered although Magiism tolerated. Magiism flourished in the Courts &c. During the reign after Cyrus the thirst was for foreign conquest. But the country by agriculture, the establishment of different industries and commerce continued to prosper materially. Another king who also prosecuted Magiism and supported Zoroaster was Darius. When Alexander conquered Darius, he found immense wealth in Peise poles, "the heart of Persian Nationality."

Yazdegerd, the 45th and last king of the Sassanian dynasty of the Kaimur race ascended the throne in 632 A. D. but he was dethroned by Khalif Omar the Arab Chief, about 640. When Khalif Omar invaded Persia, fifteen thousand Persians appeared to defend their country in a place about fifty miles from Acbatana. But they lost the battle. Yezdegerd fled and was subsequently slain. The Moslem flag now began to wave in Persia. The Mahomedan nation is distinguished for intolerance. They have swords in one hand and Koran in another. What they did in Europe they did in Persia. Their Koran deals in carnal enjoyments in afterlife and clearly shows that the nation however distinguished as men of letters do not make much advancement in religious culture. The Mahomedan soldiers of the Khalif destroyed the the fire-temples and sacred places of the Parsis converting them into mosques. For several centuries Suffism became dominant in Persia and during the 16th and 17th century Suffi kings sat on the throne. Suffism is based on the doctrine of emancipation. The Suffis gave an impetus to the cultivation of poetry. Sir William Jones found that there were 185 finest poets. Poetry was learnt by all classes. These poets teach us piety, virtue, benevolence, forbearance and abstemiousness. These are of different kinds but they teach us "mystical union with God, mystical scriptures mystical identity and the metric powers." The seat of learning g

was Fars, the ancient Persia of which Shiraj was the capital. Sadi, a native of Shiraj and Hafiz were two great Sufi poets. The former lived in the 13th and the latter in the 14th century. Suffism and its four stages bear evident marks of Vedantism and Joge. Poetry became the life of Suffism and we have to look to the works "of the moral Sadi, the divine Hafiz, the celebrated Jami and the languid Maulana Roume." Even tent pitchers recited passages from Rudiki or Sadi.

The Parsees living on their faith which they looked upon more precious than their life, were forced to abjure the religion of their forefathers. Thus trampled upon and oppressed, the Parsees could think of no other remedy. Though the land they lived in was the land of their forefathers and was associated with dearest associations, the tyranny exercised over them was so unbearable and intense that they could no longer inhale the air of Persia. They emigrated first to Khorasan where they lived as exiles for a century, but they were persecuted there. They then came to Ormuz in the Persian Gulf where they brought their skill and energy to bear on shipbuilding and commerce, but they were also persecuted there. At last they thought of their Hindu friends and came to Din in the peninsula of Kathiawar. The light which had dawned from the Avesta, commonly called the Zendavesta, moved with the refugees of Persia. When the refugees came to Din, they found that the trade of Surat had been destroyed to make Din prosperous. It had splendid buildings and great maritime powers. In 717 they came to Sanjan near Daman which was then governed by Jadoo Rana, a Hindu King, who received an exposition of the Parsee religion in sixteen *slokas* and permitted the refugees to reside in the country. The Parsees lived with the Hindus for three centuries devoting themselves to agricultural pursuits in peace and harmony. They began to act as supercargoes to China and as their population increased they emigrated to Surat, Nowsari, Broach, Bombay and adjacent places. In about the sixteenth century, the Parsees were at Surat, where in contact with the European factories they became brokers and began to push in the mercantile world. The refugees brought Zendavesta with them at Surat. In 1723 a copy of the book was taken from them by George Boucher. The Persian language maintained its purity in the midst of the Tartar invasions and made its way into Hindustan.

Bombay like Calcutta rose from obscurity. It was a small island in the Moghul Province of Aurangabad. It was full of rank vegetation and was very unhealthy. The Esplanade and the Fort were covered with cocoanut weed. Bombay belonged to a chief at Thanna in Salsette. In 1535 it was ceded to the Portuguese. Bombay, called from the Portuguese *Buon Bahiu* (a good bay) and from the Hindu Goddess *Bomba Devi* was ceded in 1661 to Charles II. as part of Queen Catharine's portion. Bombay under the portuguese was a desert. The King of England finding Bombay unprofitable transferred it to the East India Company on their engaging to pay £10 in gold annually. In 1686 the seat of Government was ordered to be transferred from Surat to Bombay. The early settlers of Bombay were the Armenians and the Portuguese. They were followed by the Parsees who inhabited the northern portion of the Fort. Although Bombay is not an agricultural place, it enjoys great commercial and maritime advantages and therefore began to prosper as the emporium of Western India. In 1607 Hawkins visited Surat. He was insulted by the Portuguese. He went to the Court of Jehangir and received permission to open traffic in Surat, Bengal, Bombay &c. In 1599 a Parsi named Bahram wrote the History of the Persian Pilgrims in the Persian language. The Parsees like the Hindoos were originally divided into four classes, viz., sacerdotal, military, mercantile and working classes. Those who came to Bombay first did so to obtain employment in the docking and shipping. The love of independence and the feeling of self reliance brought in streams of refugees into Bombay.

Dorabjee Nanabhoy was the first Parsee who was at Bombay under the Portuguese Government. He was employed in transacting miscellaneous business with the natives. He continued to do the same work when Bombay came under the English rule. Lowjee was another settler at Bombay. He was a shipbuilder. Under his superintendence the Bombay dockyard was formed in 1785. The other Parsees who were subsequently settled were Shet Khan Dan, Dadysheet and Banjee. To the last belonged Framjee Cowasjee well known among the Parsees.

In 1672 Dr Fager visited Bombay and he did not find a large number of the Parsees who now form a large portion of the population. They are now divided into two sects Shanshai and Kadmi although the point of difference is not material.

The Parsees were known originally as cultivators and artizans, Many of them rose from obscurity. Being naturally intelligent, and enterprising they made large fortunes by becoming merchants Dadysett Pestonjee, Hormusjee Wadia, Jamsetjee Jijiboy and many others are the architects of their fortunes. They opened houses in China, London and wherever money could be made. They are to be seen at Singapore, Penang, Batavia, China, Aden, New South Wales, Mauritius and the Cape of Good Hope.

Every nation has a peculiar bent of mind. That of the Parsee is commercial. Most of the Parsees are merchants, bankers, shipwrights, brokers, shipchandlers, navigators &c.

The ancestors of Rustumjee Cowasjee were originally inhabitants of Persia. His father who had been settled in Bombay was a respectable merchant, simple, honest but of slender means. His father had seven sons of whom Framjee Cowasjee was the eldest. For about half a century he led the life of an agriculturist cultivating in Powai about eighteen miles from Bombay, cotton, tea, sugarcane, indigo, mulberry and other articles and distinguished himself as a liberal-minded merchant. He was the first Parsee who sent in 1838 delicious mangoes to the Queen. In 1792 Rustumjee Cowasjee was born in Bombay. He received his education there as well as he could receive according to the facilities then existing. After acquiring his mercantile education, he visited China once or twice. He did not inherit any property from his father. In 1806 he entered into business with his brother Framjee Cowasjee. In 1812 he arrived in Calcutta, whence he went to Madras, Ceylon and Bombay. He returned to Calcutta in 1813, whence he proceeded to China and lived at Canton for three years. He then visited Bombay. In 1819 he went again to China where he remained till 1820. Having finished his journey to different ports of commercial importance, and extended his knowledge of different markets, of the articles to be bought and sold with advantage and of the commercial peculiarities of the different races, he returned to this city where he recommenced his mercantile business. In 1838 he brought his family from Bombay, and he was the first Parsee gentleman who was instrumental in bringing a Parsee lady to take a voyage to Calcutta by sea. The Bombay Gazette of the 16th July 1838 makes the following remarks: "Our Parsee friends, who have so

long been foremost among the natives of this country in everything connected with commercial enterprise, are now about to set an example in what may at first sight be considered a purely domestic matter, but which will in all probability in its ulterior results from throwing aside the trammels of ancient prejudices be productive of singular changes. The lady of Rustomjee Cowasjee, the distinguished and liberal-minded merchant of Calcutta, is about to sail from Bombay for that port in a few days, accompanied by the wife of his son, and a cortege of female attendants. To those who remember that but a few years ago no Parsee female of respectability would proceed even to the Deccan, the contemplated trip of these fair voyagers will afford much food for speculation upon the rapid change which the march of opinion has affected." Rustomjee had two sons and one daughter. On coming to Calcutta, Rustomjee became Banian to Cruttenden Mackinnon & Co. Russomoy Dutt, their godown sircar was under him. He then was associated with R. Turner under the style of Rustomjee Turner & Co. Having lost considerably he disconnected himself with the firm and in 1839 he started on his own account a new firm in which his youngest son Maneckjee was associated as partner while his eldest son Dadabhoy was in China. Rustomjee was prosperous and was one of the largest shipowners in this city.

The following ships belonging to Rustomjee Cowasjee of Calcutta, and his sons Dadabhoy Rustomjee, and Maneckjee Rustomjee of the firm of Dadabhoy and Maneckjee Rustomjee & Co. of China, were engaged in opium and cotton trade, between Calcutta, Bombay and China.

NAMES OF THE SHIPS.

- | | |
|------------------------|-------------------------|
| 1. Schooner Kapa. | 12. Cursetjee Cowasjee. |
| 2. Jovana Corma. | 13. Royal Exchange. |
| 3. Brig Black Joke. | 14. Brig Premavera. |
| 4. Bark Sylph. | 15. Brig Linnet. |
| 5. Rustomjee Cowasjee. | 16. Bark Agnes. |
| 6. Cowasjee Family. | 17. Brig Thistle. |
| 7. Eruaad. | 18. Bark Ternate. |
| 8. Schooner Pearl. | 19. Schooner Devil. |
| 9. Brig Corsair. | 20. Bremar. |
| 10. Framjee Cowasjee. | 21. Forth. |
| 11. Mermaid. | |

PEARY CHAND MITTRA.

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HOW COINS ILLUSTRATE HISTORY.

There is a Persian proverb, purport of which is as follows:—

“People read on coins the name of every one who smites (successfully, I presume), with the sword.” This is an elementary truth in the study of coins. The first thing a sovereign did on mounting the throne was to strike coins in his own name.

When we begin the study of Indian history the first thing that strikes us is perhaps the number of independent countries into which it seems at all times to have been divided. Each independent country was governed at different times by different dynasties. Often two adjacent countries went to war with the result that one became the victor who at once struck coins in his own name in the capital of the vanquished ruler. Sometimes in the same county there would be two or three rulers at the same time. Again, one year may see the death of one king, the whole of the reign of others and the ascension of another king. All these events are recorded by the coinage of a country. But especially has this been the case always in India.

Again, we must remember that all work in an Indian mint is done by hand, and hence it is slow work. One result of this slowness is that the mints were always at work in order to supply the country with coins. Hence we are led to expect that coins of every year of every king ought to be met with. There being no machinery in the mint, except hammers and anvils and scales and dies, the whole concern was portable and could be carried about along with

the king's camp. India has always been famous for its seal and die engravers. If the mint-die engraver died or got killed, it would be easy to fill his place. When, therefore, India was invaded by Mahmud or Muhammad bin Sam or Babar, or Nadir Shaha, or Ahmad Shah Durani, we knowing the above facts, might expect to find coins struck by them in the different cities they conquered. It is so, Mohurs and Rupees exist of Ahmad Shah Durani, of so many mints and years that with their assistance alone we can construct a skeleton history of the king and tell to a certainty the provinces he subdued, and when and how long he held possession of them. Were we in possession of a coin of each year of Babar, the mints would tell us where he was each year of his most adventurous life.

But coins tell us more than this. India is a country most remarkably deficient in historical records. Why this is I cannot say. Sanskrit is a language as fitted for historical composition as any other. But we do not regard the *Mahabharata* or *Ramayan* as history. There is no history of the Punjab from the time of Alexander the Great to that of Subaktagin—a period of 1,200 years. The Great Greek Conqueror was not in the Punjab two whole years. After he had left India, the history of the country seems to disappear in utter darkness. But within the reign of the Empress of India some light has begun to be shed on the darkness of the first three or four centuries of these 1,200 years. Although Alexander left India, he left behind him officers both here and in Kabul and Turkestan. After the death of Alexander these, as we know, became independent rulers, and would, therefore, strike coins in their own name. They would conquer or get conquered. They would, of course, also get married, and the Greek being men who honoured women, and the women being worthy of honour, and some of them of royal descent, of course, we might expect to find the heads and names of these royal women on the coins. This is so. Helio-kles and his Queen Laodike come together as did our William and Mary. So do Hermæus and his Queen Kalliope. On a coin of Straton I we have his name on the reverse without his image, while the image, the helmeted head rather, and the name of his Queen Agothokleia occupy the whole of the obverse.

In Kabul and in the Punjab old coins are always being found. Many of these are the coins of the rulers of the country after the Greeks had left it altogether, and many are the coins of the Greek

rulers themselves. When the first successors of Alexander became independent, communications with Greece of course nearly ceased. But when Greece was conquered by Rome, the far-off outlying provinces of Kabul and the Punjab and their Greek rulers were left to their fate. Still they did not sink into utter barbarism. Coins give us their names and teach us to a certain extent how they fared. The following are the names of the kings which up to the present have been found on coins in Greek. I give them in the order in which they are given in the "Catalogue of the coins of Greek and Scythic kings of Bactria and India," issued by the British Museum:—Andragoras, Sophytes, Diodotus I., Euthydemus, Demetrius, Euthydemus II., Pataleon, Agathokles, Antimachus I Eukratide Heliokles and his Queen Laodike, Plato, Antialkidas I, Lysias Diomedes, Archebius, Apollodotus I, Apollodotus II., Strato I., and Agathokléia his Queen, Menander, Dionysius, Epander, Zoilus Apolophanes, Artemidorus, Antimachus II., Philoxenus, Nikias, Hippostratus, Amyntas, Hermæus and Kalliope, his Queen, Strato II., Telephus, and Theophilus, are given in a supplement. Some short time ago two coins of another king came to light, Peukolaus. In all we have 35 kings and three queens.

A study of these coins throws much light on the history of the period and of the kings who struck the pieces. One fact stands out very prominently, the oldest coins are of by far better execution than those of the later kings. This may be easily accounted for. These Greeks were born and bred in either Kabul or the Punjab. They had never seen Greece and the marvellous works of art that country contains. They began to be influenced by the spirit which seems always to have influenced India. They began to copy. They left off the study of nature and degenerated into mere imitators. The natural result followed. They kept on getting worse and worse copyists and imitators. The images on the coins of the last kings are scarcely recognizable, whereas in the images on the coins of the first kings there is no muscle that is not shown and no muscle misplaced. The lesson we learn from the above is one that young India and especially young Punjab should take to heart. Were India to be cut off from England, were all communications with the mother-country end, all her glorious institutions to be stopped, were the supply of young officers to come to an end and India left to her own resources, instead of having constantly new blood infused

into her veins, immediately deterioration would set in and with it retrogression. Not only would learning come to a standstill, but the glorious times of misrule and disorder and bloodshed of the Sikh, Mislā and of the Abdallī and cruel Nadir and bigoted Aurangzeb would follow sharply on.

Another fact the coins teach us is that the Greeks worshipped gods for they placed images of their gods on the reverses of the coins.

A third fact the coins place before us, is that the language of the people was Pali, and this Pali was written in two ways, one like Arabic from right to left and the other like Sanskrit from left to right. These two kinds of Pali are the language of the inscriptions on old rocks and pillars. As the name of the king was in Greek on one side of the coin, and in Pali on the other, this fact would seem to show that there must have been a considerable number of Greeks in the country. The name in Pali was to give information to the common people or the people of the land, hence we may infer that before the commencement of the Christian era, the people of the Punjab spoke and read Pali and chiefly the Pali that reads from right to left, for this is the language on all the coins except those of two kings. That both kinds of Pali were understood is, however, evident from the fact that some coins (not Greek ones) had one kind on one side and the other kind on the other side.

All the kings mentioned above did not reign in India, although it is probable they ruled over the Punjab. From the fact that the coins of some of the kings have never been found in Kabul and its neighbourhood, while they have been found in the Punjab, I infer that these kings reigned only in the Punjab and that in their day trade with Kabul was stopped. Thus Zoilus had in all probability his capital at Sialkot, and so had Straton II. and I think his father Nikias reigned perhaps in Sangala. Artemidorus it is pretty certain ruled for a short time in Kashmir.

It is pretty certain that nearly all the Greek kings of the Punjab were ignorant. Had they read Greek they would have been fired with the spirit of the language. This spirit would have led them to cause their own history to be written. It is quite possible of course, that some day we may find an old Greek inscription or an old Greek manuscript, but as up to the present none has been discovered, it seems improbable that we shall ever know much more

nabouth the Greek kings of the Punjab tha what the coins teach us.

Besides the Greek and Pali inscriptions on the coins, there are monograms composed of Greek letters on Pali letters. What these monograms may be we do not know. Some take them to be the names of the mints; some say they are dates. It is quite possible they may be names of mint masters.

We know from Chinese histories that the Punjab was conquered by Scythian hordes some short time before the Christian era. Coins step in here and tell us who the Scythian king was Kadphises. His name comes on coins along with that of the last Greek king Hermæus. But there were many other Scythian kings who ruled over Kabul and the Punjab. Maues must have reigned a long time for his coins are of many types and not scarce. Azes reigned probably longer for his coins are still more numerous and the types more various. His strategic General Aspavarma, son of Indravarma also struck coins on which, besides his own father's name, is the name of his sovereign. Azilises did not probably reign so long as Azes. The two were contemporaries or perhaps father and son. Then we have Vonones, whose name comes along with Spalahores and Spalagadames, which latter king's name comes along with Spalyris. Then we have a Spalirises as king's brother and as king, and coming along with Azes. There is a sameness about the style of all these coins that makes us think these men were all related to each other.

Gondophares seems to start another series of coins. That he reigned over the Punjab seems pretty certain for there is scarcely a bazaar where his coins have not been found. He is in all probability the man who killed St. Thomas. The proof is a long one and I need not go into it here. He had a nephew who came to the throne, Abdagases. He had also a brother Orthagues. There was a Pakores too, whose coins are of the same type as those of Gondophares and Orthagues. Besides these we have the coins of satraps, Rajnabala and Zeionises. There are coins, too of Sanabares and other coins on which occur still more barbaric names in almost illegible Greek characters.

Again all over the Punjab from Dehli to Peshawar we meet with coins on which comes a Greek inscription. The "King of Kings, the Great Saviour" Who he was we don't know. Hyrkodes is found on some small silver coins. We are ignorant, too, about him. Besides Kadphises, we have Kvdaphes and Kadphises II. and

Kanerkes, and Hoverkes and Bazodeo. The coins of these kings are very numerous. The strange thing about them is that the Greek gods have scarcely any place on them, but the names are still in Greek letters and the words are sometimes Greek. Persian and Indian Gods abound. We don't know when the worship of Shiv began, but we know that his figure standing by his ox. Nandi comes on the coins of Kadphises II. Figures representing fire, wind, the sun, the moon come also on these coins with names sometimes in Greek, sometimes in old Persian, but always in debased Greek letters.

At last we come to a series of coins still more degraded, They have images on them and signs which look like letters. Pursuing our searches we see that after a while the letters disappear and the images are scarcely recognizable.

All this is to me a sad story. We get names enough and barbarous enough, but in reality we know nothing of the men and their acts. One thing is certain; Grecian learning must have lived in the country for a long time. But at last it died a lingering death. Strange to say with it Pali disappeared. Nay, there is one series of coins which have some Greek letters on one side and old Sanskrit inscriptions on the other. This would seem to indicate that Greek outlived Pali. The history of Greek culture in the Punjab has yet to be written. As yet, coins excepted, materials are scanty. As yet, we are only on the threshold of the enquiry. We have got some few inscriptions and each year sees some new discovery. Buried India wants to be exhumed. Many are the mounds and old city sites which the spade and pickaxe have not yet touched. When all buried inscriptions are exhumed then we may perhaps see chapters written beneath the names of the kings the coins have supplied to us. Meanwhile we must be thankful that coins have helped us so far as to give us these names.

To whatever epoch of after Indian history we look coins are sure to help us. When the Khalifahs had got established as earthly rulers in Damascus and Bagdad they struck coins in gold and silver and copper. On these coins were stamped the Muhammad Confession of faith—the first printed creed printed in metal. Since then wherever the armies of Islam have triumphed the mints have recorded the fact. A learned little work by E. E. Oliver, Esquire, M. I. C. E., &c., "On the decline of the Samanis and rise of the Gaznavis,"

shows how coins corroborate history. Nay, more than this, coins suggest history. They lead the thoughtful student to make historical guesses, by giving him data on which he can reason.

If coins record victories they sometimes do more than this, they show the generosity of the conqueror. Humayun was a poor general but he was a generous enemy. When he conquered the town and Fort of Champanir in 942 A. H., he struck coins there at once and called the city "The Noble." His son the great Akbar did not act so generously when he took the city of Oodipur. He struck mohurs there, on which comes this legend, "Struck at Muhammadabad known as Oodipur, the conquered." This was mean. Let us hope it as the act of a general and not of the great Akbar. The name Muhammadabad has not survived.

Jahangir we know from the journals of our ambassador to his court, Sir Thomas Roe, was a great drunkard. There was no reason for his shocking all pious Muhammadans by putting his image on coins with the wine cup raised to his lips. Few drunkards have the impudence to flaunt things before the public as he did. Again we know that Akbar had a leaning towards the religion of the Parsis. But Jahangir, discarding the use of the Kalimah which he had used for over four years on his coins, used first of all the names of the old Persian months (the mints were at work every month of the year) as his father had done and then instead of these stamped the signs of the Zodiac on his coins. The coins of Jahangir corroborate more than anything else could do the statements made by truthful Sir Thomas Roe.

Time and space fail me to show all the many ways in which coins tend to illustrate history. Besides giving us the names of the kings, they show us the language of the conqueror and generally too, that of the conquered. More than this they show us the current character in which the language was written. Of course, I am aware that in many European mints, it was the custom to use chiefly Latin with constant abbreviations. My remarks do not apply to European countries. I am writing only of the coins of the Punjab and its surroundings.

Coins show us the condition of art at the time when they were struck. Moreover, they give us an inkling as to the religion of the conquerors if not of the conquered. With respect to Indian coins

I think I have shown that a study of the mint towns mentioned on them shows us the extent of the king's dominion.

We have seen that satraps and generals struck coins. Why should we not have something of this now? If as Milton has it,

"Peace hath her victories

No less renowned than war,"

surely the great heroes who work for peace have as great a right to have their names eternalized as the greatest generals. Why should not the various issues of rupees from our Indian mints tell to the present and to future generations the names of our Governor-Generals, the greatest satraps the world has ever seen. We would yield to His Majesty, due honour, but we think the names of her trusty and hard-worked servants are surely worthy of being placed on record.

"The metal faithful to its charge of fame,

"Through climes and ages bears each form and name."

C. J. RODGERS, M. R. A. S.

A SCIENTIFIC VIEW OF HISTORY.

The word *History*, when used without qualification, may be considered to refer to accounts more or less detailed of what relates to man in his *social* or *aggregate* condition. This use of the term restricts the field of history much less than it seems to do. It hardly, if at all, diminishes the number of facts and circumstances coming within its range, but it practically restricts them by conditioning the order of their admittance, which will be according to the degree in which they affect human society. The fundamental fact which assigns to history its peculiar province is that the tendency of man to unite in society has produced various masses of human beings which whether settled or not, possess a sort of organized or common life continued from one generation to another. The deeds of this "great struggling human life" constitute History, and it was the record of the acts of a common life (which does not die with individuals) that formed the task of the earliest histories.

Even the most primitive communities when compared with highly organized societies are found to be in many respects similar to each other. Though the organic life of a community may be said to be self-derived and independent, it is clear that there are striking parallelisms in the history of different states, and that as time goes on their connecting interests become vastly augmented. It is on this account that Universal History becomes so much more than a mere epitome of facts, and the true historian rises from the humble work of cataloguing details to the dignified labours of a man of science or of a philosopher. His view embraces not individuals and their individual lives, but man and his whole human life and nature. Such a view of History is a modern conception, and we shall endeavour to discover whether those who have attempted to show that a science of History is possible, have succeeded in doing so; and if so possible, how it is to be studied and developed. It is not difficult to see how men, even in early times, should have been led to regard events as connected according to some real or supposed principle, either of efficient or final causation, for on no other condition is it possible to narrate events at all. The most confused mind has

always some reason for selecting particular facts and omitting others, and the acute mind will show its acuteness in endeavouring to seek out causes and effects, to get below the surface. It is clear, however, that a man who gives himself up to the study of any portion of history will soon find that the web of human life has many threads, that history is pervaded by forces which determine the nature and form of the opinions and acts even of those who are unconscious of or opposed to them, and that the work of unravelling so tangled a skein is, if possible, exceedingly difficult. The necessity is, therefore, felt for some clear view of the aims which a science of History may propose to itself, of the processes to be pursued and of the errors to be avoided.

Every science of History endeavours to establish the existence of *Law* in human affairs. It is of course not desirable that the student of History should start with a too definite or too narrow view of law or order. The transference of the laws of *physical* nature into the *moral* world with the latent or conscious determination to find them applicable there also is fatal, unless we allow for the necessary modifications arising from the essential differences between mind and matter. It is this narrow view of law that is to blame for much of the short-sighted outcry against an attempt to construct a science of History. We are apt to be told that man's free-will effectually forecloses the question, as if freedom of will exercised by humanity during long ages necessarily implied that the historian has now to deal with a stupendous chaos of haphazard and unreasonable actions; if, in fact, freedom meant something very like liberty to act as imbeciles. As Spinoza says, most writers in treating of the emotions and of human conduct seem to be treating rather of matters outside of nature: they attribute human infirmities to some mysterious flaw in the nature of man, which, accordingly, they bemoan, deride, despise or (as usually, happens) abuse. Those writers, therefore, who adopt a narrow view of law are compelled to turn the science of History into a purely *inductive* science, and this is what Spencer's sociology is. This sociology has been well described as a kind of *human weather wisdom*. By the collation of large masses of facts bearing on the lives of all the peoples of the earth it is hoped that by-and-bye we shall have sufficient data to enable us to foretell the future course of nations. We shall be able to foresee political and social changes; we shall even be able to

tell what percentage of unstamped letters will be posted during a certain period (may the knowledge make us happy); we shall, in fact, have a perfect (or nearly perfect) science of History owing to the accuracy of our deductions from the History of the past.

It is not difficult, however, to show that if this view is correct, a science of History would be impossible. *History* cannot be dissociated from the idea of *Progress*; as soon as we regard the fabric of the world as formed of necessity and chance, the idea of Progress, the ruling notion of the Nineteenth Century, is inadmissible. For the idea of progress implies the idea of a definite aim; it implies that history is a process with a meaning, and it cannot be held along with the theory that "the origin of life is unknown, its course uncertain and its end lost in the interminable future." According to Spencer, it is conceivable that such an animal as man might never have been evolved at all, and that all the conditions which determine the so-called progress of man, though necessary, are still casual. The process of the life of the world is, therefore, an aimless one, and for this reason we may maintain that in the future it will go on as in the past. Meaning or rationality is accordingly wiped out of history, and if we regard the science of History as endeavouring to show the whence and the whither of life, as attempting to unravel the plot of the great drama that is being played throughout the countries, we are compelled to admit its impossibility. Man's highest duty is to submit to universal laws and to regulate his life in accordance with them; his life is not a progress towards fulness and completeness, for Chance after setting the world agoing has now handed it over to grim Necessity, and human life is an aimless and worthless thing.

Admitting, therefore, that a science of History is impossible so long as the facts of History are incapable of rational interpretation, and admitting the idea of progress in History we have to consider whether it is possible for the human mind to discover the nature and end of this Progress. There are many books written apparently to help us in this, but some are worse than useless. For example, Buckle in his *History of Civilization* adopted the view that progress is to be measured by intellectual activity; that the occasional disturbances produced by moral agencies are but aberrations which (if we compare long periods of time) balance each other, and thus entirely disappear. This view of what is meant by the progress of the world, implying as it does that there is no progress towards "the

realisation of fuller human life, is so imperfect that we may well refuse to consider it. Such a view leads down to scepticism and fatalism, and it is well for human nature that there is no view so generally and finally condemned as that which confounds progress with mere intellectual advance. Other writers fancied they have discovered that History moves in *cycles*; others admit that there may be Progress in history, but think that it is presumption to seek its laws. "God's ways are not our ways;" "If history have a meaning at all, it can be known only to God." So far as this last objection has any force, it is equivalent to saying that History is unintelligible if its plan is divine, and as this view is hardly likely to commend itself to a thinking mind, we must look for some better expression of the nature of History. Admitting that History involves Progress and that Progress implies a process leading to some rational end, we are forced to look upon History as itself the expression of Reason. Perhaps the writer who has done most to develop this view is Hegel, who look upon History as the gradual unfolding and deepening of reason which in man comes to consciousness of itself. Reason becomes thus the very essence of the world; the whole system of Law which explains all the phenomena of the world is Reason. "The destiny of man is to make the world of nature, of which he is the outcome, conscious of its own purport, and to transform his individual life in accordance with this consciousness—to overcome the natural, unreflecting life of the individual, and to replace it by the spiritual life, which is essentially one and universal—the presupposition of all." According to Spencer's view, by which man is the creature of conditions imposed on him by some great unknowable power, man's conscious and intelligent life is merely the outcome of a conflict which has developed better conditions of life; Thought has somehow been developed during the progress of the world. According to the other view Thought is not merely the outcome of the world process, but it is the presupposition of it, without which it has and can have no meaning. According to the view of Spencer, the whole process of History has been guided by the law of the "Survival of the Fittest"; men and nations have gradually adjusted themselves blindly in accordance with this aimless principle; according to the other view human life is "that adjustment which through consciousness adapts itself to the end." According to the one view History has no purpose and no

end; according to the other view, History is the gradual progress of man to the highest development of his spirit, to the highest realization of his own freedom—"the realisation of a state in which the interest of each will be the interest of all, and the interest of all the interest of each; and it is in the light of this aim that all progress in history must be interpreted."

In the above view History is unintelligible apart from the idea of the State, which alone gives man the opportunity, by subordinating his individual will to law, to realise his own Freedom. "It is to the State, therefore, that change in the aspect of History indissolubly attaches itself; and the successive stages by which spiritual freedom, the end, is realised, manifest themselves in history as distinct political principles, distinct forms of State-life." This is the meaning of Hegel's position that the Oriental world knows only that *one* is free, the Greeks and Romans that *some* are free; the Western nations that *all* are free. It is of course a ready objection that the course of actual events does not seem to keep time properly with this supposed development of man's freedom, but it must be remembered that as Schwegler says, History marches often in serpentine lines, often apparently in retreat. Sometimes thousands of years have expended themselves in vain attempts, and brought to light only a negative result. It is further well to remember that it is a difficult task to say what the spirit or *idea* of each particular age of history is. Some think that if the progress of History be rational it is strange that the greatest events in history have often been brought about by great men in direct opposition to the spirit of their times. Even presuming that the true spirit of an age is known, it is still difficult to say who are its great men, and it is still more difficult to say whether a man has been called great from the motive of his actions or from their result. Flint says: "If an author represent the English Revolution as a Cromwelliad, we are sure to find he does not mean what he says; he really means the reverse—that Cromwell was the product, instrument, representative of Puritanism, and great in its strength and as its servant. Individual actions and actors in a word are felt to derive their main interest from their connection with the collective life of man, the movements of which are determined by forces which manifest themselves more or less in individual events and persons, but extend far beyond, behind and beneath them." Even

mere military success is often a symbol of strength in one of the elements of a nation's spiritual life, and Might (unless we deny all rationality in History) often proves to be Right.

It follows from what we have said that the constitution of a State is indissolubly connected with that which it regards as the True, that which it regards as the explanation of existence. "In this aspect Religion stands in the closest connection with the political principle, and a political revolution can obtain stability only if it is the result of a religious reformation, of a distinct advance in the conception of freedom." It is very evident, therefore, that a nation which thinks to advance by exclusive attention to the material or the intellectual without reference to the spiritual is under a delusion. To attempt to root up political and social institutions which have taken their growth from a particular form of religion, and at the same time to attempt to graft upon the old religion new institutions which owe their existence to a different understanding of the nature of man is folly, and can only bring disaster to the nation. We use the word Religion in its widest possible sense, and do not mean to imply that progress in History can be admitted only by those who hold particular religious views. We are not to go to History for a verification of our peculiar views of Providence; if we do so we shall probably find only what we seek. We need not adopt a purely theistic, idealistic, or realistic theory of History. All such theories do seek for *law* in History; the first finds it in Faith, the second in Thought, the third in Facts. But it is possible to bring into harmony all three; we can note facts, by thought we can trace their order and relation, and by intellectual faith we can discern in all the workings of a great purpose.

An honest endeavour to get at the meaning of history may at least convince us that the State has no *raison d'être* except as a means for the development of man's highest nature. Spirituality is a nation's greatest need; "a nation's activity ceases when the religion which it embodies reaches its full realization in life."

C. S.

*PRINCE DHRUBA—THE BOY-HERO.**(Srimat Bhagbata.)*

(I.)

Manu, the great ancestor of men, had two sons—Priyabrata and Uttanapada, by his wife Shatarupa. Both the princes were manly in figure and sharp in intellect. Maharaja Uttanapada married two wives—Shuniti and Shuruchi. The latter was the favourite of the two, being younger and fairer. Both the queens had the good fortune of being mothers of beautiful sons. Dhruba was the son of Shuniti and Uttam, that of Shuruchi, the well-beloved one. One day, it so happened that Maharaja Uttanapada was fondling his second boy Uttam in his arms at his throne, which attracted the attention of Dhruba, who hurried to the Maharaja and expressed his eagerness to get to his arms and share in his parental love equally with Uttam. But the Maharajah who had awfully contracted the vice—possibly confined to India alone—of polygamy, did not care to satisfy the legitimate demand of Dhruba. Close to the Maharaja, was sitting the second Maharani behind a screen, who having espied the audacious longing of Dhruba, addressed the aspirant, with an unholy jealousy of a wicked co-wife in the following way :—“ My child, no doubt you are a prince, but don't you know that I am not your mother? How then can you aspire after sitting on the throne? If you really aspire to do it, then try to propitiate the gods to obtain your re-birth at my womb.” These taunting words were pronounced in the presence of the Maharaja who had not the slightest manliness even to slightly protest against these words uttered to his innocent lad. Thus stung to the quick, Dhruba sighed heavily and withdrew bathed in tears. He went direct to the cottage of his mother, where she was consigned by her husband, the Maharaja, through the instrumentality of her co-wife, and related all that had happened at the court and shed profuse by bitter tears. The tender heart of the mother was lacerated to think that Shuruchi had not had her feelings softened

after what she had inflicted on her and that even now she had thought wise to behave with her boy so mercilessly. Did she not possess the heart of a mother? However, what remedy was then left for them unless the Almighty God did them justice? To allay the perturbed feelings of her boy, Shuniti told her own tale of sorrow and asked him not to mind, as sooner or later Hari,* the great God would help him to ascend the throne of his father. But Dhruba wished, if it was possible for him, he might go to Hari to ask his help to attain to a better position than one achieved by Uttam, his half-brother.

Now the insult that was inflicted on him by his step-mother left a deep mark in the heart of Dhruba, and he stealthily left home, to see if he could propitiate God to help him to achieve what he wished for. In the meantime the heavenly anchorite Narod appeared to Dhruba, and wondered how a young boy like Dhruba failed to brook insult; and asked of him to forbear from his ambition of attaining an object unattainable even for a vigorous man. But Dhruba was obdurate. He begged of Narod not to dissuade him from his attempt but to show him the way that might lead him to the lotus feet of Sri Sri Hari. Narod now recognized the lad not to be of common lot, and asked him that to find one whom he so much wished to see, he might take to the holy *Marthuban* on the river Jamuna; and wishing him all success he initiated him with some symbolic words and asked him to utter them concentrating his sole attention to Sri Hari, the Supreme Ruler of the universe. Dhruba as directed left for *Madhuban*; and the sage proceeded towards the palace of Maharaja Uttanapada, and entered the apartment of the Maharaja, where he was ceremoniously received and entertained. After the sage had felt himself refreshed, he asked of Uttanapada, why did he look so stricken down. The heartless conduct accorded to Dhruba, that drove him away from the protection of his father, had by this time made the foolish father penitent and in the anguish of his heart, he said in reply to the sage, "Pious sage, being influenced by my second wife, I have exiled my good and tender-aged boy by my first wife with his mother. I know not whether the child is still alive through hunger and privations of exile. My child Dhruba in his love for

* Hari:—One who robs vices from man *ie*; the Supreme God, who extends His pardon to man for his some of commissions and omissions.

me, wanted to get to my arms, but unfortunate and poor as I am, I did not take him up." In reply the sage said, "Maharaja you have inflicted gravest of wrongs. Those who marry more wives than one, are often subject to such debasing influence. But you need not be anxious. Gods will protect your child. You know not what a fiery influence your child does wield. You will find Dhruba will soon attain to an eminence that had never been reached by any mortal and will soon return. Dhruba, as directed by both his mother and the sage Narod, reached Madhuban to propitiate Sri Hari, to help him to attain to his place of the highest ambition, and there under acute suffering resigned himself to devotional worship that staggered both Gods and men. Dhruba as a child could easily concentrate his pure mind and effect what for a grown-up men with mind perturbed, was impossible. But there was no Sri Hari to be found. By degrees Dhruba lost all his outer consciousness and was merged in the all-pervading spirit, and drank deep in the nectar-spring, that he found there. For months he abstained from food and drink, and the tender form of the boy, that contained a colossal heart within, was reduced to skeleton. The Gods in heaven in their amazement thought in themselves "Should such a great and noble soul wither away so abruptly? And should not the Supreme Ruler come to his rescue?" There was universal sympathy felt for Dhruba; and the Highest of the High, could no longer remain indifferent. One fine day, the Ruler of the universe—the omnipresent and omniscient Being appeared to Dhruba; and His presence was felt in his heart by the child. He opened his eyes, and found his God was there and was everywhere. His eyes dazzled to see the incomparable beauty—the graceful and loving form manifested to him in His divine splendour. Dhruba essayed to have his say—to discharge his heavy but grateful heart at the fountain-head of all the shrines in the world, but could not, for the Supreme Ruler of the universe who regularly and punctually sends the weather, the sun, the moon, and the stars to regulate the ways of the world; who governs the air and the rain with unmistakeable authority; who has given love and affection in the heart of parents that alone perpetuate the world; and to whom the Himalayas and the deep waters of the ocean are but atoms; and who was to him and as to all others but a mystery, the tender and tinny boy had not sufficient language to invoke His help; besides, what could a child

know of Him? But in the midst of his bewilderment he perceived that perhaps he could speak. He attempted, and lo! strings of pearls in praise of his God, leaped out of his mouth; and he grew totally merged in his own thought that carried him, ladder to ladder, to a place that scarcely fell to human lot to reach. Now Dhruba's mission was over—he dived deeper into the secrets of life. The great Hari was mightily pleased and assigned to him the mastery over a region that was above the region of the Gods on high, and was called Dhruba-loke. The Almighty Sri Hari wished Dhruba to reach the place whenever his days on Earth expire; and asked him once more to go to the world and enjoy, for a period, the throne of his father, who had by this time grown truly repentent. Saying so, the God vanished. Maharaja Uttanapada, who, by this time, was really greatly repentent of his ignoble conduct, heard that his boy whom he discarded was returning back full of glory and lustre. He could not believe his ears, for he maintained that to a tender and helpless boy like his child, the beasts of the forest had never shown any special favours as a Prince. But that the Sage Narod, had told him that “Dhruba was coming.” The Sage could not be inaccurate. The Maharaja, with a large retinue and chariots proceeded to receive his seemed-to-be-lost lad. His two queens—Shunitee—the mother of Dhruba, and Shuruchi—the mother of Uttam—the beloved wife of the Maharaja, well-apparelled and gay, taking Uttam in their midst, accompanied the Maharaja. As they proceeded, the Maharaja found Dhruba coming at some distance. Both the father and son met, and the father could contain himself no longer. His hairs stood on their ends, and tears that voluntarily came down of his eyes testified to the genuine grief that he felt. He embraced Dhruba with great warmth. He felt his burning heart cooled down; he felt gratified to embrace his own flesh and blood. The tears that the Maharaja shed formed a string of pearls that bedecked the boy, who himself was not behindhand in the manifestation of filial love. He made his obeisance to them, and even to Suruchi; and the latter wished Dhruba “long life” and there was joy everywhere. The brothers—Dhruba and Uttam embraced each other and both shed tears. The intensity of feelings, now subsided, and the Maharaja had now both the brothers sit upon a big elephant proceeded towards the capital city most majestically. The people thronged behind intestifying

to the joy they felt. Now they entered the city amidst the hurras of the people, and found innumerable triumphal arches raised and plantain trees planted everywhere. Earthen pots full of water with mango wigs on them placed at intervals; and flag and steamers flying gaily. The females who were on the terrace of every house, to have a look upon the conquering hero, showered flowers in their joy, and the city took the appearance of a city that wore the gala dress after a great victory. The Maharaja or a generous father and one that had his one share of experience at his past life, set apart the best apartment for the use of Dhruba and his mother, where they were considerably entertained. After a few years, as old age was creeping over him, the Maharaja had Dhruba installed on his throne and went himself to the forest for devotional prayers. Dhruba enjoyed his life in the way that was proper for him and at death reached to the Dhruba-loka, region even above that of the gods.

B. C. GANGOOLI.

LIFE OF RUSTOMJEE COWASJEE.

(II)

In the pre-steamer days these sailing vessels were frequently chartered for transport service and Rustomjee rendered valuable aid to the Government of India. As we have stated before he could seldom stay at one place for any length of time; he was constantly moving backwards and forwards between Bombay, Calcutta and China; but wherever he went he earned the golden opinion of all. One great cause of Rustomjee's success was that the leading firms in those days could command the market which cannot now be exercised, the competition being on a larger scale and keener.

In 1838 when Rustomjee brought his family here and settled, when he found his home happy and his purse strong, he felt more and more anxious to serve his fellow men. He became a member of the District Charitable Society. He naturally fraternized with his Hindu friends and his fraternization with them was so deep felt and so marked, that he was called in the Reports "Baboo Rustomjee Cowasjee." He was appointed with several of his Hindu friends a member of the "Committee for the Relief of Native Poor of Calcutta." This Committee was formed in 1833, at a meeting of the Central Committee held on the 22nd April 1833, when it was considered necessary to devote a portion of the funds "to the relief of natives in distress." Previous to 1833 native paupers were excluded because the funds consisted of Christian contributions. Soon after the appointment of the Committee for the Relief of the Native Poor, a spirited paper was drawn up and submitted by Rustomjee Cowasjee proposing the erection of an Alms House on a very extensive plan similar to the Alms House of Bombay which it appears had taken the start of Calcutta. But the District Charitable Society thought that the proposal however laudable was premature with reference to the financial position of the Society. In 1834 Rustomjee was elected one of the Vice-Presidents. He was a Visiting Member of the Committee and took great interest in the objects of the Society.

We had a great fire in 1837 and with a view to relieve the sufferers a Fire Committee was appointed of which Rustomjee was a member. The Report of the Committee will be found in the 8th Report of the Society appendix A. In 1839 the Native Committee was formed from among *Bona fide* subscribers. Rustomjee was one of its members and worked with his Hindu friends. When the construction of an Alms House for the Natives was proposed, Dwarka Nath Tagore and Mutty Lall Seal offered land. Rustomjee offered to build tiled huts. In 1839 the report of the special committee for considering the practicability of constructing a general Alms House, was submitted and in the recommendation Rustomjee and the Indian members of the Native Committee concurred. When the subject was considered at a meeting of the Central Committee, Dwarkanath Tagore on behalf of the Native Committee took the lead and all the Indian members present were strongly in favor of an Alms House and opposed to street-begging. Ramcomul Sen also offered a piece of land and Rustomjee again intimated his willingness to bear the cost of building.

Rustomjee's connection with the Agricultural and Horticultural Society of India commenced in 1837. He took a lively interest in the Society and was one of the Vice-Presidents. In 1844 it was found that there was a debt of more than Rs. 20,000 due to the builders of the Metcalfe Hall. Sir Lawrence Peel, the President, came forward to pay one-fourth of the amount, if the balance could be paid by the Society and the Calcutta Public Library. To enable the Society to pay its quota, Ramgopaul Ghose, Rajah Sutta Churn Ghosal and Dr. Charles Haffnagle lent the Society Rs. 3,000 without interest. Rustomjee also lent Rs. 1,000 which he afterwards made over to the Society.

Rustomjee was also a member of the Asiatic Society of Bengal which he joined in 1848. He was a member of several other societies commercial and of other character. He was a Director of the Union Bank, of several Life Assurance Companies, Steam Navigation Companies and a Member of the Bengal Chamber of Commerce. From 1837 he was a governor of the Native Hospital and was one of its large contributors.

The Parsee Church built by Rustomjee in Calcutta cost him over one lac of Rupees.

Rustomjee worked not only to relieve the poor and the help-

less, to promote agriculture and commerce, to extend the knowledge of ancient India with which the history of the Parsees was long associated and above all to keep up the fire of his dear religion which he conscientiously believed led every human being to the infinitive God, but he took a most active part in enquiring the causes by which malaria and epidemics are generated in the city. Rustomjee was a member of the Committee of the Fever Hospital and Municipal Enquiry. This Enquiry commenced in 1835 consequent on a letter from Dr. Martin recommending the establishment of a fever hospital in a central part of the native town.

Rustomjee was associated with Sir John Peter Grant in reporting the healthiness of the town. These two gentlemen visited the different parts of the city and suburbs and laid bare the causes of disease—the impure water drunk by the bulk of the people and want of cleansing and ventilation. The result of this enquiry are to be found in the two Vols. of the Reports and several appendices. The searching manner in which this important enquiry was prosecuted reflects highest credit on Sir J. P. Grant, the Chairman and all Members of the Committee, who by their investigations satisfied the Government and the community of the necessity of the sanitary improvements which we now look upon as blessings. Rustomjee also subscribed Rs. 3,000 to the Fever Hospital.

Rustomjee's open hearted liberality, noble presence, and dignified manners made him a general favorite in society ; while taking a prominent position in all important public business ; every person from the Governor General downwards delighted to honor him. The splendid parties he gave were the talk of the town, and to be admitted to one of them was considered a great compliment. In the community, Rustomjee was looked upon as one who would uphold the honor of the community to which he belonged ; and it is needless to say that Rustomjee throughout his career showed that he fully deserved the good opinion which was entertained of him.

Rustomjee Cowasjee, after a distinguished career of forty years paid the debt of nature on the 16th April 1852. In noticing his death, the *Englishman* of the 19th April 1852, observed :—Rustomjee has resided about 33 years in Calcutta and for a great part of that time carried on a very extensive business as a merchant and

shipowner, and for his activity and enterprise was well known to men of business all over the East. During his prosperity he sought the European Society and breaking through the restraints usual among his countrymen, did not hesitate to introduce the ladies of his family to his guests, among whom the Governor General has more than once been present. When what is called a commercial crisis visited Calcutta, Rustomjee shared in the misfortunes of his neighbours, and lost nearly all that he had been working for during a long and laborious life. He has since that time lived in a very retired manner, and as his health also declined, he utterly withdrew in a great measure from business. The cause of his death is stated to have been disease of the heart, which at his advanced age could not be expected to have other than a fatal termination. Rustomjee was extremely liberal while he had the means, and there must be many yet living who have felt his kindness when it was of the utmost value to them."

The *Friend of India* said of him, that "he was remarkable not only for his enterprising spirit, but for his freedom from the prejudices of the East and for a European cast of thought peculiar to his countrymen among Asiatics. In the days of his prosperity he lived like a 'merchant prince' and sedulously emulated the example of his intimate friend Dwarka Nath Tagore."

Rustomjee was of high filiation. His brother Framjee Cowasjee was the liberal donor to the Elphinstone College and owner of the splendid estate about ten miles from Bombay where he carried on the cultivation of sugar, indigo and other staples. Rustomjee although he inherited nothing from his father, raised himself to eminence by force of his mercantile education and strong common sense enabling to utilize every circumstance in which he was placed and avoiding errors in the attainment of success, he devoted the best portion of his life to pursuits by which he secured competence. There are many who go on amassing money and think of nothing else. But Rustomjee was of a different type. He thought of God and his fellowmen. By his warm sympathy with his fellow men and rendering aid to the needy, he worshipped the Supreme Being according to the light he possessed. The life of Rustomjee is so far exemplary that what he made, he made himself and the only resources he possessed were the fertility of his own mind.

PEARY CHAND MITTRA.

ABSENTEE LANDLORDS OF BENGAL.

The Bengal Zamindar has certain duties to himself, his family and to his country. To transport himself to a foreign place on medical advice is a matter tolerable, but to forsake his villagers and peasantry for freak-feeding excursions is deplorable. Speech-making politics is of little avail to the peasantry should the liege-lord, from contempt of village life, neglect to encourage by his presence the art and industry of the locality. It is his duty not only to prop up the decaying agriculture of the land, but also to fight fashion of hideous denationalization engulfing the country as speedily. He shall be careful to weigh the demagogic harangues of his self-seeking countrymen. Why aspire to immitate the tours of Moharajahs at a cost which you can ill-afford to pay? So long as Free-trade stalks over the Province despite loud lamentations; why lose your money and energy to boycott Manchester or Liverpool? It is financial loss to install cottonmills in a place where cartmen can hardly afford for animal labour, and push their carts themselves—would not the steam-power displace honest labourers by thousands, and starve them? We may easily sell our cotton and import wearing clothes at nominal weaving cost. Why pay to the foreigner for machinery which are unnecessary. These several lacs saved to the country may stop famine and *pestilence* to a great extent; until they can manufacture home-made cotton mills, the people must wait for cotton fabrics spun out in the land. If Ghose's hopeful *band* play the part of Peter the Great, the Big folks encouraging them sufficiently in their educational course. A single mill in this Presidency is not much flourishing! We are placed under the best friendly Foreign Government, and therefore it is our duty to profit by their patronization. Why fight for mere sentiments of a few? The Partition of Bengal is no way damaging to the country as regards its arts and agriculture. If the occasion has awakened you to better enterprise with honest heart; then it is time to feel to bless the occasion, and not curse it—why create unrest in the country which

can bring no substantial good for the whole country. Co-operation with Government has brought to this awakening, and it will lead to better still. It is patent that those who know the least of others take inordinate pride in themselves. Burton very aptly says,—“Indolence is the badge of gentry, the bane of body and mind, and the chief author of all mischief,” the devil may safely repose upon the feathers of vanity—

Now what is the position of our Gentry—the *Zemindar* of Bengal—who find themselves the lord of all surveyed.

Before 1793 the zemindars as servants of the State collected the Revenue from which they received a certain percentage as remuneration of their work. The amounts they put into the exchequer were not uniform every year. Hence their preferment went with their capability to put in greater amount, they not unfrequently vied with each other in the arbitrary proceedings to collect money. Gradually according to the traditions of India they became hereditary landlords with a semblance of proprietary rights of the lands included in the circle of his collection. In fiscal matters their authority was almost supreme. However William Hastings as Governor of the British Administration disputing the zemindar's proprietary rights ousted many, whose complaints reached even the House of Commons. The Court of Directors in 1784 were induced to send orders for the periodic settlements on the principle of moderation and justice—the dreadful famine of 1770 called in Bengal the dearth of 1775, opened the eyes of Government and the landlords; that the latter shall have better rights and greater influence in the land, than mere collectors of revenues—Lord Cornwallis could at once perceive the unfitness of the Decennial settlements in Bengal, accordingly the Governor-general in Council in 1789-90 declared to the Zemindars and other actual proprietors of the soil, that until the existing settlement would come to an end no alteration in assessment was to be made, but from the year 1793 the heirs and successors of such liege-lords were permitted to hold their estates at the said assessment permanently. Special rules were adopted in certain cases to suit the peculiar circumstance. Further the property of Government in the land was transferred to such actual proprietors of the land. The permanent settlement of 1893, was proclaimed with a view to promote the future happiness of the people that suffered, a good deal

[from old fiscal measures and usage. For half a century the permanent settlement of revenue benefitted not only the Zamindars, but also the traders of the land, who commenced to earn money from the country. It also advanced the welfare of the different classes of tenure-holders, and moderated the rates paid by the cultivators of soil, who generally possessed some sort of occupancy right in their jotes by custom. But since the advent of the Imperial Government, and the introduction of free-trade, it may be observed with regret that the mass of the people declined to worse condition than in the past. They suffer a good deal to obtain the necessaries of their life, they having become dearer and the value of money much depreciated. Hence the increase of wages does not lessen their poverty. The sunset law worked hard with the *indolent Zamindars* some of who were reduced to beggary. For the last quarter of a century the agriculture proper has been declining, and paddy lands remain fallows for want of encouragement, jute of course takes its place, but it is not worth cultivating in the west Bengal. Besides a good number of the people are attracted by the mill labour. The landlords should know and teach the people that Bengal is destined to be an agricultural country. Now let us see what the generous Lord Cornwallis as representative of the British administration in India, expected from the Zamindars for the grant of permanent settlement of Bengal? The Government necessarily hoped that the grantees, grateful of the benefits conferred upon them, should exert their best to improve their estate by encouraging industry and agriculture. For the rights of the Zamindars, unlike the Mahomedan period were declared transferrable without the previous sanction of the Government which of course was immense lift got from the settlement. They were expected to co-operate with the Government, to repress the out laws and evil-doers, and to encourage the reformers and agriculturists. Even the Ghatwals of Birbhum were exempted from collection of rent in days of draught, and enhancement during other days. In a short time after the settlement of revenue in perpetuity the land-lords of Bengal grew rich, and highly influential in their Division. The fact of clearance merely brought in hards of money to the landlord's coffer until famine and pestilence were invited by the free-trade, appeared in their grim looks in most of the District of Bengal.

The merciless exports of food grains caused the starved cultivators to suffer from the malarial fever of Bengal, until the latter begat the terrible Burdwan fever in 1860. The Railway embankments put in with little geographical knowledge of the place caused floods to feed the fever. If the landlords remain in their villages they may feel with the peasantry, and shall of needs be desirous of making some remedy to the evil. They can co-operate with Government aid to turn the flood-water in strong receptacles for drinking water, or in canals for irrigation of the place. The local Zamindars ensure Government encouragement shall be wise enough to form themselves into co-operative credit societies. By act XIV of 1883 the divisional officers of the Government are authorised to grant loan for improvements of agriculture—e. g. for construction of tanks or reservoirs for storage of water to supply the cultivators, or their cattle. They may also propose for reclamation of revulets for drinking water, clearance of jungles, or other permanent improvement, of land. The penal laws regarding local riots and unlawful assemblies, and the dreadful sunset law should awaken the absentee lords of mediocre dimensions from their sloth, and enjoyment. Their religion, politics and occupation should be the protection of the estates and peasantry placed by Providence under their protection. In case they neglect, the sunset-law shall come upon them by all means.

A. K. GHOSE,

THE SIKH AS I FOUND HIM IN BRITISH COLUMBIA.

It is a far cry from Jellunder to Vancouver Island. The plains of Bengal and the waters of the Pacific lie between them, and yet on the streets of Victoria and in the lumber yards and farms in its suburbs are to be seen scores of "Sikhs" as they seem all to call themselves. What is it in human nature that impels so many to wander so far from home? Is it hunger? A hungry man may be a desperate character but he is not able to go and buy a ticket that will be a passport to the other end of the world. A starving Indian may steal or beg or more likely lie down to die: he cannot find his way to the further coast of the Pacific. Is it restlessness that craves for a change? The peasant class of India have too limited a horizon to care much for a change. I wish one of my learned Bengali friends in Calcutta would explain the cause of this readiness of so many natives of India of the labouring class to become exiles and endure in the United States and British Columbia so much privation and lose touch with their own kith and kin and religion. I too have wandered—but that is another story.

I came suddenly on Hug-ma-sole one morning on a country road 4 miles from the city of Victoria. He looked just as they all do—a pitiable sight. He wore European "over-alls" and coat—badly fitting of course—a pair of cheap coarse leather boots; and a puggree. "Good-bye, Sir" he said, and stopped. Though glad to meet in those foreign parts a native of the country I love so well, I was sorry to see him thus, and I was disappointed when he did not address me in the old fashion with a salaam. Unfortunately the pleasing manners of the orient seem to have been forgotten by the Sikhs in Victoria and I had to get accustomed to their un-oriental ways.

"Where are you going?" I asked in English.

"Me want work. Me savvy (understand) horses: me can do garden: me want work."

He looked ill and tired so I took him home with me, and although I by no means engaged him as a servant I never lost touch

with "Hug-ma-sole" from that moment until he suddenly and completely disappeared. I do not know precisely what his name is. It sounded like "Hug-ma-sole" which my children promptly turned into "Hug-my-soul," and by that strange name he was always known among us. He was a very indifferent workman, but when I worked along side of him I managed to get a fair return for the wages I paid him (one dollar seventy-five cents, equal to about five rupees per day !). If we were digging the well, he would fill the bucket with earth and I would draw it up and unload it. If we were at the cutting down of trees each of us had an axe and there was a profitable competition : if at road-making he would use the pick-axe while I handled the shovel. I wonder what my old, trusted "head-chuprassie" Somaru would have said, had he seen me working spadeful for spadeful alongside of one of his coolies. "Other times—other manners." Somaru is still the trusted head-chuprassie controlling an army of coolies at the Mica Mines of Kodermah while I am—but that is another story.

Hug-my-soul was much interested in the poultry I kept and often helped me to clean out the colony-houses. One day he surprised me by purchasing for a dollar four miserable little chickens from a neighbour and coolly asked me to let them run with mine till they grew large enough for him to eat ! I was good-natured enough to adopt this plan although wheat was costing me about 3 annas per seer.

Hug-my-soul often brought his friends to see the sahib he had discovered. They were a very poor looking lot ; in fact the "Sikh" as known to the people of British Columbia is *not* the man one thinks of when he brings to mind the natives of India as he knew them in their own country. They reminded me pretty much of the lascars on board the steamers I used to travel by and I should not wonder if many of them were drawn from that class. I had engaged two or three of Hug-my-soul's mates to help us to finish the well which was getting rather deep for us two to manage alone. They absented themselves one day (Hug-my-soul included). Next day he returned to work—alone. "Where are the others ?" I asked. "They have been drinking too much. They are drunk to-day." This was sad news to me and will make sad reading for the readers of the National Magazine. Pity 'tis, 'tis true. One can lose one's morals as well as one's manners in a foreign land.

One day a young man called on me having heard from Hug-my-soul that I had been in India. He was well dressed and educated. I was much interested in him as he reminded me of the students I had known in Calcutta. We conversed for quite a while before he let me know how he happened to be in Victoria and especially why he had called on me. He told me his uncle was in Vancouver and his sister and family were in Victoria and would call. At last he came to the point. He himself was a missionary, and was collecting money to aid the cause! I asked him what "mission" he belonged to and said that I supposed he was what is called "a native Christian." "Oh no! I am an astrologer. I divine the future."

We did not converse long after that nor did I ever see him again. There are more ways of making a living than by digging wells and cutting down trees at a dollar and a half a day!

Sitting in the kitchen one day Hug-my-soul told me he was thinking of going to California. He had heard so much about it and a number of his friends were going. Would I take charge of his trunk till he came back? I thought he was merely joking, but I saw no more of him, nor did he leave his trunk in my charge.

Dear, good-natured, lazy Hug-my-soul, how I missed him! I missed the link between me and "the old country." I missed the only opportunity I have had since I left Calcutta of pouring out the vials of my wrath in broken Hindustani on a meek unresenting employee, to be comforted in my after repentance by the thought that the meek one understood but little I said, and what he did understand in no way offended or hurt him.

W. R. M.

*ON THE PLAN ADOPTED
OF
FIXING ARTIFICIAL TEETH,*

WITH A DESCRIPTION OF THE NEW METHOD.

THE general mode of adapting artificial teeth, by dentists, consists in fixing a certain quantity of teeth, according to the number missing, on a base of gold, silver, platinum, palladium, or bone. Of all these substances, gold is the metal most used by the dentists generally, as being the best suited for the purpose, all the others being too soft, or liable to be oxidized by the acidity of the mouth. The plan of fixing them is, to cover a certain portion of the palate with a base of one of the above-mentioned substances, and this is the principal point, the inconvenience arising from which I have so long laboured to overcome. From many years of practice and observation, I was convinced that this system was totally a wrong one ; but the success in the adaptation, and the daily increase in the wear of artificial teeth, the apparent comfort induced, and the perfect imitation of nature produced by those artificial pieces, may be the cause why the profession at large never thought that improvements could be made, although the plates, as at present constructed, are manufactured in antagonism with the conformation of the mouth and with the rules of anatomy.

The other inconveniences occasioned by those plates are, the gathering between the plate and the palate of food which undergoes decomposition and becomes obnoxious ; and though the wearer may often be unconscious of the odour arising from such accumulation, to others it is highly disagreeable and offensive. Another inconvenience arising from the large plate of metal, is its galvanic effect, very often producing on the nervous system evils rendering the existence of the wearer miserable. To obviate this inconvenience, bone was substituted for the metals, but being an animal substance, it soon became decomposed, and consequently obnoxious. The exclusion of air keeping up a morbid irritability of the mouth, is another inconvenience, and we may add that one of our chief and most pleasing senses, that of taste, is more or less impeded, as we

have explained above, by the use of large plates in the mouth. With all those inconveniences, the use of them has, nevertheless, progressed daily, and people are ever ready to have recourse to the dentist to restore, through them, their personal appearance; and to re-establish the power of mastication.

It must be borne in mind that the gums are covered over with epithelium (*a delicate skin that covers the palate and lips,*) and that it is the nature of this tissue to be perpetually forming below, while it is suffering perpetual loss from its surface. The scales are rubbed off by the tongue and the food. Now, if the epithelium be perpetually covered by the base of the artificial teeth, the formation will still go on, but the loss from the surface will be retarded. The outer epithelial scales may separate, but cannot escape, from the surface; they therefore accumulate under the base of the teeth and there become highly offensive. After a while, the mucous membrane inflames, and the development of epithelium is suspended or vitiated; the scales no longer adhere to each other to form a membrane. If the teeth be removed after the mouth has got into this condition, the surface which has been covered will be found red and vascular, and will bleed on the slightest touch. The fitting surface of the teeth will be coated with a white sebaceous matter, highly offensive.

Now, nothing could have been devised more effectually to thwart Nature in her benignant designs than the plates at present in use, converging, as they do, parts of the very first importance for the proper exercise of the functions of taste, and though some degree of sapidity may there be recognised by the wearer, how delusive must it be, as any sapid matter which may find its way behind the palate must necessarily be vitiated, even in the case of liquids, by particles of epithelium and the fluids of the mouth, which have already been allowed to stagnate, so that the unfortunate wearer may be said only to dilute a substance which in many cases is already in a fetid state by being pent up, and the nature of which, if known more fully to patients of delicate mind, would so disgust them, as almost to prevent their seeking that aid which it is in the power of our art to bestow. Now experience will convince any one who gives the subjects a moment's consideration, that all the objections with regard to taste and cleanliness are obviated by the manner in which the new plate

is formed. There is no place for matter to become vitiated, as the principal portion of the palate is entirely exposed to the action of the tongue and saliva, so essential to taste, and all articles of food, solid or liquid, are brought into immediate contact with the proper organs formed by Nature to discriminate between those substances which are pleasant and innocuous, and those which are disagreeable and deleterious.

The sense of taste, like that of touch, is excited by the direct contact of certain substances with the mucous membrane of the tongue and palate, but it is of a much more refined nature, than touch, inasmuch as it communicates to us a knowledge of properties which that sense would not reveal to us. It may be remarked that, in general, bodies which cannot be dissolved in water have no savour, whilst most of those which are soluble have a more or less strong taste.

Their solubility in fact, seems to be one of the conditions requisite for their action on the organ of taste; for, when that organ is completely dry, it does not receive any sensation from a solid body brought into contact with it, although this body may have the most powerful taste if reduced to a fluid form, and there are substances known, which being perfectly insoluble in water, are insipid if applied to the tongue or palate, if they are covered as usual, with a watery secretion, but which have a strong taste when they are dissolved in some other liquid, spirits of wine, for instance.

Now, as it is evident that the delicate discrimination in the taste of different articles of food may be so materially affected by the natural state of the palate, how much more must it necessarily be influenced when art interferes with Nature, by introducing into the mouth a foreign substance, either metallic or otherwise, of such a form as to completely cover the palate, where Nature has in her all-wise beneficence taken care to provide nerves of exquisite sense, which ramify over it from their main trunks, arising from behind the central incisors and others distributed laterally, proceeding from the posterior portion of the palate? Besides which, in order that the food may have as extended a plain of action as possible, the surface of the palate is corrugated, thus considerably enlarging the expanse of membrane exposed to the contact of the different aliments..

Now that I have pointed out to my readers the manner in which artificial teeth are made, and their inconvenience, I will give a description of my new plates, showing their superiority over every plan of fitting teeth on plates that has hitherto been proposed or followed.

My new method of fixing artificial teeth is adopted with a view to obviate all the inconveniences of the plans hitherto in general use, and arising from having the plate covered in all its surface by a plate.

There is one importance of this system, which consists in carrying plates from the middle of the hard part of the palate down the centre of the second bicuspid and first molar, (but this naturally must be modified, more or less, according to the case and to the judgment of the dentist) taking a strong *point d'appui* in the centre, and, by this manœuvre, one only requires to cover the alveolar processes with metal sufficient to receive the teeth, according to the number missing, leaving the front part of the palate totally uncovered, and by those means, leaving the parts of the palate supplied with sensation, by both the anterior and posterior palatine nerves *exposed*.

The first advantage that one obtains by this plan is, that the palate, being uncovered, can maintain its healthy state, which it cannot preserve, if perpetually covered.

The second advantage is, that the teeth and plate do not require to be taken out at night, and by this, the expense of night teeth, so often necessary for the comfort of the patient, under the present system, may be avoided.

The third advantage is, that the palate not being covered with a metal plate, no food can get between it and such plate, and consequently no irritation of the mucous membrane can take place.

The fourth advantage is, that the mechanical friction, or the galvanic influence that might take place, is perfectly avoided by giving free action to the circulation in the palate.

The fifth advantage is, that whereas, under the present system, in cases in which gold could not be employed, in consequence of its hard and unyielding nature, patients were obliged to have recourse to bone; but, on the other hand, as these plates give every

freedom to the palate, the use of bone can be entirely done away with.

The sixth advantage is, that the parts, supplied by the principal nerves being uncovered, and the palate exposed to the influence of the saliva and tongue, the faculty of taste is not impaired. This will not be considered of trifling importance to those who are fond of the pleasures of the table.

The seventh, and not the least advantage, is, that the front of the palate being uncovered, there is no impediment to the speech, as occurs in many cases where the palate is covered by the plates now in use.

The eighth advantage that they possess is, that they do not require to be taken out daily, as no food can lodge between them and the palate, it being necessarily carried off by the tongue.

The ninth advantage is, that, though strong, they are light, and have quite as much strength as if the palate were covered.

The tenth advantage is, that they give less trouble to the patient on their being first placed in the mouth, and consequently the tongue being perfectly free, and finding no obstacle, gets used to them at once.

Now that I have pointed out the eminent advantages that I obtain by the new plan of fixing artificial Teeth in the mouth Experience has convinced one that it is the only safe, comfortable mode of wearing artificial teeth—an opinion in which I hope my readers and the profession will have reason to concur.

A DENTIST.

THE QUESTION OF RELIGIOUS EDUCATION.

Of late, the question of religious education has received a good deal of attention and consideration both from Government officials and non-official experienced educationists. Lord Minto and Dr. Ashutosh Mookherji as Chancellor and Vice-Chancellor respectively of the Calcutta University in their Convocation speeches advocated religious education as the best means of making its recipients better men and loyal and orderly subjects. Mrs. Annie Beasant thinks that there are three reasons for the necessity of religion: *1st*, it is a basis of morality, *2nd*, because it is an inspiration of art, *3rd*, because it is an incentive to the revival of original literature of a nation. We are told it is not enough that morality should be the basis of religion since morality without the *impri-matur* of religion cannot have a binding force upon a people, that religion on the other hand has been among all peoples the basis of morality; that it is the foundation of morality, that nothing can shake the rock on which it can be built and never be removed. This ideal can only be realised when the various systems of religion now prevalent can be reduced to one universal religion based upon the common fatherhood of God and brotherhood of man. Unless and until this is recognised and followed how can the various conflicting and discordant elements in different religious systems be made the basis of morality? Religion may be considered under two general heads. The first comprehends what we are to believe, the other what we are to practise for the regulation of our conduct and the discharge of our duties. The one is the province of faith, the other of morality. Faith seems to draw its principle, if not all its excellence from the influence it has upon morality and no article of faith can be true and authentic that weakens or subverts morality which is the practical part of religion.

Mr. J. P. Hopps addressing the members of the Brahmo Somaj and others at the Essex Hall, London, repudiated the Chris-

tian doctrine, "either Christianity or else no effective nationality." He asks if England has its Christ, has not India its Buddha his kinsman and counterpart whose life and teaching and inspiration are the replica of his? According to him what India needs is the following up of its sense of universality of the divine inspiration and guidance, or in other words a religion which recognises the Universal Brotherhood which is the essence of all religions. He advises our countrymen to make religion, in its broad, and not sectarian, sense, the pivot of Indian unity. India that is to rise to greatness must esteem nothing nobler than manhood, nothing diviner than womanhood and nothing more religious than service in helping the common good.

Mr. Justice Sankaran Nair in his last Convocation speech at the Madras University urged on the graduates the necessity of devoting their learning and leisure to effecting social reforms. "You have to see," he said, "whether your social system is so inextricably bound up with your religion that it is not possible to adapt it to its new environments. You have to forge a new civilisation combining all that is good in Asia with all that is true and great in Europe. Brotherhood within Hinduism or among the various divisions of the Indian people is on the threshold to brotherhood among Hindus, Christians and Mohamedans. A revolution in social life is bound to produce acute suffering to its authors as well as to its victims but without sacrifice there can be" no progress. It should be noticed, however that neither Sir George Clarke, the Governor of Bombay, who lately expressed his views on religious education nor the Chancellor and Vice-Chancellor of the Calcutta University are for introducing such education in State-managed colleges and schools. They think it may be left to home influence, to clubs and associations, to the Press and the platform to produce the desired effect. A dogmatic or dictatorial teaching in the present age characterised by scientific and enquiring spirit will not do. Experience teaches us that it has failed in the past. There are certain matters in religion, such as those of revelation, tradition, faith &c. which the learner will be told do not admit of doubt or reasoning. Such a process will tend to smother the habit of youthful mind of forming independent judgment for himself. And as such a mind is susceptible to first impressions, if such impressions are wrong it will be difficult for

him to eradicate them in after-life. They are likely to be deeply implanted in impressionable young minds which under their influence will take a wrong bent to last perhaps for life. Under such circumstances moral teaching and not the teachings of the doctrines or dogmas of any particular religious should be introduced in public institutions. As to the moral training of our young men, the existing system of education cannot but be considered as defective, inasmuch as there is an absence of systematic provision for such training. The Government of India sometime ago issued circular orders on the subject of moral training and discipline of students laying down provision on the following points:—Gymnastics and field exercises, punishment for breach of discipline, good conduct registers, hostels and boarding houses for students, the appointment of selected boys as monitors, teaching having direct bearing on the personal conduct, and removal of boys who at a certain age fail to rise to a certain class and inter-school rules defining the conditions under which pupils should pass from one school to another. It is not known how far these regulations have improved the morals of our youngmen, who should always bear in mind that both as to physical and moral training, much depends upon themselves. As they cannot become good athletes without subjecting themselves to systematic physical exercises, so their morals cannot be expected to be well improved without their leading moral lives. Study of the rules of gymnasism and morality is no doubt good in its way in furnishing our youngmen with knowledge on these subjects; but their morals can no more be improved by mere study of ethical textbooks than a nation can be rendered virtuous by Acts of Parliament.

Moral training is the most indispensable requisite for the great secret of success in work of every kind. A grain of practice is worth a bushel of precepts. Honesty is the best principle should be our motto. Meditation is of immense use in the sphere of morals. Many of the vices and misdeeds are due to thoughtlessness. Our faculty of conscience judges of what is right and wrong. But it often remains dormant unless raised to action by meditation and reflection. The voice of this monitor within is often drowned in the bustle and tumult of the world. Habitual disregard of its warnings as a consequence of want of thought is followed by a state of moral turpitude and depravity really deplorable. It is a

grievous mistake to suppose that youth is not the proper time for the practice of virtue. It should not be deferred to old age. Mere perception of what is right and wrong and a resolution to do the one and to abstain from the other are not sufficient. It requires years and years of practice to constitute righteousness.

Education does not mean simply the culture of the intellect. It embraces the improvement of our physical, intellectual and moral faculties. Meditation has a large share in enlightening our mind and soul. It unlocks the treasures of psychological and moral truths. It is the best safeguard against immorality and vice. It leads to the formation of good character which is the principal object of education. It lays down more than anything else a broad line of demarcation between man and beast and keeps a working that monitor within which distinguishes between rectitude and wrong.

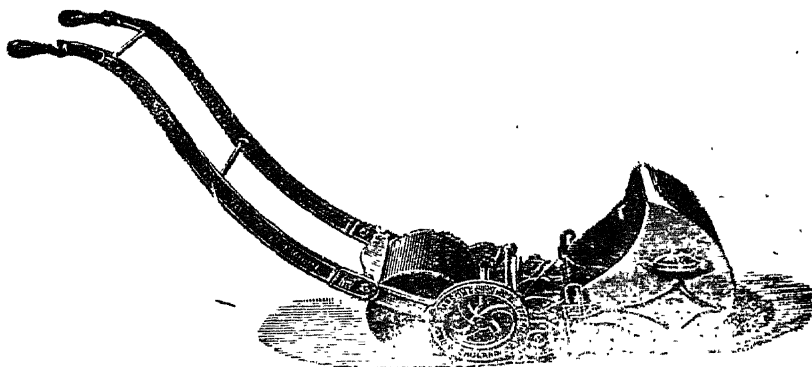
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AHALYABAI.

A NOVEL TRANSLATION.

CHAPTER I.

The inhabitants of Poona, that gem in the crown of the Maharata kingdom, gave themselves up to the sweets of sleep bred out of the security due to the sway over it of the invincible Peshwa, Madhava Rao.

Night, beneficent giver as she is of the unbounded happiness of sleep to all the animal world, is, alas! at the same time an enemy to those actuated by lust or depressed with sorrow or given to acts of sin, driving away sleep from their eyes all the night long. As however night is also like the forgiving mother that screens her childrens' short comings, she is a benefactor to the virtuous as well as to the vicious. That night the whole population of the city having left their lives in trust to the Almighty and their property to the king's guard, resigned themselves to soft slumber as if under the spell of the Angel of Death. Thinking perhaps that while God with his myriad eyes, is watching over the world, the sentries, oblivious of their duty, gave themselves up to sleep in their respective posts. A few of them, pretending to a higher conception of duty, were patrolling the streets, leaning now and then on a wall or a pillar when overcome by sleep. One by one the lights of the city went out. It was on this night that a young girl was seen since sunset repeatedly opening and closing the door at the back of the house, and peeping into the street, thus unwittingly showing her pretty face to the people passing along. When, after the first quarter

of the night had elapsed, she stepped to the gate, evidently to go into the street, she saw two men passing that way which made her recede at once into the house and close the doors. Twice again did she assay to sally forth, but was baffled in her attempts, once by her mother who suddenly awoke and protested against her conduct, and then by her younger brother, who began to cry, troubled by a bad dream he had, and whom she had to lull to sleep. When after the second quarter of the night the girl was about to issue forth from the house, she heard a sleeping guardsman leaning on the wall opposite crying in his sleep "Halt! Halt! mind?" As those engaged in the execution of their secret designs are too often prone to interpret every circumstance in the wide world in the light in which their own sense of the nature of the deed suggests, the young girl hearing the sleeper's injunction would not dare leave the house. Thus the whole night having for no purpose been spent without a wink of sleep, she began to despair, when the first cock-crow fell on her ears and added immensely to her grief. But nothing daunted, she once more and for the last time opened the door and found the street completely deserted. The soft and bracing breeze of the small hours of the morning had wrapt the inmates of the house in profound slumber. The girl lost no time in enveloping her whole person save the two eyes, in an immense cloak, crossed the precincts of the house and pursued her path, her light and rapid pace responsive to her quick and surging thoughts.

Profoundly dark as the night was, the morning star which, like a brilliant ball hanging from a dark canopy, emitted a twinkling light. This and the whiteness of her own cloak stood out in feeble relief to the darkness around her. Thus walking a few paces, she discerned some one advancing in her direction and hid herself for a while by the wall of the nearest house. The man went past her, and she resumed her walk. Finding herself in the midst of a big square from which many roads diverged, and not knowing which of them would lead her to her destination, she stood transfixed with embarrassment. Just then she saw a youth of five and twenty summers, with a white turban and a white long coat, passing before her at a leisurely pace, evidently lost in reflection, and, approaching him, she gently laid her hand on his back. The youth no sooner felt the soft touch on his back, than he started from his reveries and saw before him the girl in white

domino, beautiful as the lightning which peeps from the clouds, and, wondering, softly enquired, "Who are you? What have you to do with me?" "Never mind my name," replied the girl in gentle accents; tell me if thou knowest the way to the shrine of Bhavani! I am bound thither." Yonder, behind those trees, in front of you, is a mansion, and next to it, is the temple," responded the man who stood, wondering at her, admiring her courage and daring which defied the darkness and the stilness of the hour and did not apprehend any molestation from the wicked. The girl, learning her route, bent her steps towards the temple. Pricked by curiosity to know why and for whom the damsel was seeking the temple, our man followed her without being observed. Reaching the temple the girl opened the door and found her way into the inner compartment and seeing that the cloister in which the Goddess was located was bolted, she stood aghast, but only for a moment, and prostrating herself before the door began to sob and cry. Wondering more and more at the conduct of the girl, our young man hid himself in a corner watching her more keenly than ever. As there was none there to console her, the girl's grief subsided at once. Then in soft and plaintive accents she addressed the Goddess in the following manner:—

"Goddess Bhavani! Mother of the Universe! is it just that thou shouldst treat me, a fatherless girl, in this wise? Why not rather strike me dead than see the abhorrent deed done. Why not dissuade my mother from doing it? Oh Mother! if my desire is not fulfilled, then let poison decide my fate, and the blame be all thine. My daring is not unknown to Thee."

Having thus invoked the protection of the Goddess in diverse ways, she rose to gain her house before its inmates were up, seeing that the day was breaking and her movements would be noticed. But scarcely had she risen to her feet when the words—"Fear not, thy desire shall be fulfilled," fell upon her ears, as if from a superhuman voice. Elated with the prospect of realising her object, with a light heart she walked a few paces back, when the young man, who had been in hiding, began to approach her. The moment she observed him, her spirit fell, for the thought that her secret was no longer her own and that it was over-heard by the young man occurred to her. She eyed him with indignation

and then pursued her way. But the youth, who was immensely struck with her beauty, seized her hand, saying—"All beauty is completely thine. What more boon art thou praying the Goddess for? Be kind towards one like myself" and was about to kiss her hand. But the girl, who was of a strong frame, overcame the natural timidity of her sex, and freed herself from the clutches of the man. The fellow, however, seized her a second time muttering, "Follow me : Where can you go?" and began to drag her. She repented her folly in venturing into the night alone and unguarded, and, thinking that repentance at that moment was useless, invoked the aid of the Protectress of the unprotected, and cried in plaintive tone, "Oh, Mother Bhavani!" "Stop wretch, who art thou?" came a voice like thunder from a Sadhu who was sleeping soundly on the pial of the temple and who just awaking from his sleep, heard the cry and advanced to the rescue. Hardly had these words smitten on his ears, when the youth showed a clean pair of heels and disappeared. The Sadhu consoling her and, remonstrating with her on her rashness in venturing out at that hour, escorted her home, reaching which without being observed by any body she stealthily crept into her bed.

CHAPTER II.

Seven miles from Indore, the capital of the Holkar's dominions, there is a small town called Mahu. Situated in the midst of a forest of perennial greenness, the town not only looked like a charming little castle in the heart of a flower garden but is generally frequented as a health resort by invalids. At a distance of little over three miles from this town there were a number of hills shot out from the Vindhya range which lay scattered broad-cast. Enclosed in the midst of these was a little hamlet secure as if fortified all round. It was inhabited by shepherds who lived there happy and contented leading a pastoral life, Adored by these as an incarnation of God and venerated by the people of Mahu as a prophet and an oracle, an old man found in it a most enviable abode. Though a furrowed wrinkled brow and a head devoid of any growth on it, looking like an autumnal tree which had, cast off its leaves, were proclaiming to the world that he

was a man who had left behind the greater part of his life, yet his vigorous frame, his firm-rooted teeth, his retention of the faculty of his auditory organs and his nimble gait, led some to doubt his age. His sight was still as clear and unfailing as it had been in his younger days, though in the night he was a little subject to partial blindness. Having lost all his kith and kin and seeing that he was destined to live the full span, the old man was now and then a prey to sorrow and despair whenever the thought of his future flashed across his mind ; but the shepherds in their own rustic fashion used to view him as a great being and minister to his wants. How true it is that God provideth for those that are destitute ! The shepherds managed to rear up a small but spacious hut very much resembling an hermitage of the Rishis of old where they gave the old man a habitation. He had seen a hundred years roll by and yet his mental calibre having on that account suffered no change or diminution, his counsel which was not infrequently sought in affairs of state and high diplomacy, invariably proved infallible. Those who longed to know the events of by-gone days and those who embarking on new enterprises, entertained misgivings as to their success, used to repair to the old man and act up to his sage directions.

One day after nightfall a youth could be seen threading his way to the old man whose reputation for truthfulness gave him the title of Satya Rishi. A finely curled mustasche, whose darkness eclipsed that of the wing of the bee, a high but spacious forehead, and a pair of eyes which extended to the ears, these combined to earn for him a name for superlative beauty. While youth lent its grace to his fine symmetry, education gave its charm to his manners. He having in his boy-hood undergone a rigorous physical training, his robust dimensions were as much extolled as were his mental qualities which learning imparted. Added to his bodily strength he had a remarkable perseverance in all his undertakings. A puggree of red silk laced along the borders, an ample long coat of green silk and a chaddar whose two ends crossed each other on one side of his shoulders, completed his outward accoutrements.

The young man, on approaching Satya Rishi's hut gave a slight knock at the door, but having had no response stood there for a while. Two voices in low whisper came from within. Syam Sundar Dutt (for such was his name) however having knocked

a second time without pausing to listen to the conversation within, Satya Rishi directing the interviewer to leave him, opened the door. Having been asked to step in, Syam Sundar obeyed the invitation but not till he had taken a long survey of the departing man, whose huge build could be discerned muffled closely. Syam Sundar on entering the hut gladly took his seat on a worn-out and threadbare carpet which the Rishi had very hospitably shown him. After the two had taken their seats, Rishi opened the conversation enquiring of Syam Sundar—"Pray, on whose behalf do you seek me? Is not your name Syam Sundar Dutt?"

"Yes," said Syam Sundar, "Srijut Radha Kanta Rao has sent me to enquire of you if you have thought over the matter he spoke to you of the other day."

"Ah!" responded the Rishi after shaking a little his head, "well, I thought over it but I am afraid the end is difficult to attain" "Never mind the difficulties" interposed Syam Sundar, "so long as we eat his bread and salt we will brave them all."

"Indeed," ejaculated the Rishi assuringly "I doubt not your fidelity but," he added affecting a little seriousness in tone, "don't you see she is after all a woman. It is hardly possible to think of conquering men when once women enter into hostilities with them and I have seen many such cases. She will however do well to act according to Jaswanta Rao's advice."

This evidently rather frank avowal of Satya Rishi's opinion made the young man lose colour, but the former who lost no time in perceiving it, exhorted Syam Sundar, saying, "yet fear not; God is with us, I who know well the house of the Holkar ever since that house came into being. I give my benediction that victory may attend our Queen."

"Pray Sir," enquired Syam Sundar, ostensibly evincing much interest and curiosity but in reality to relieve himself from the awkward silence both came to, "Pray sir, do you know the ancestors of our Queen? What is your age now?"

"I do not know," said Rishi with scarcely imperceptible indication of self-sufficiency in tone, "But judge it from the information I give."

"You know Sivaji Maharaj, don't you?"

"Ah my good gracious!" exclaimed the Rishi, "know Sivaji! why I was twelve years old at the time of his death."

"I believe you know Maharaja's sons Sambhaji and Sahu well?" said the young man half confidently.

Well, "observed the Rishi with that self-confident and offhand manner he knew to assume so well, "was not Sahu of the last "generation who was born and who died before my eyes as it were." Have you seen Aurangazeb in person?" demanded the youth.

"A nice question to be sure," drawled forth the old man with a forced smile, "why sir! have I not fought with him?"

"Oh! well then! I need not enquire of Peshwa and Balaji Viswanath both of a later day."

"But why question me of men of yesterday," said the Rishi with a consciousness of triumph over his companion, "Ask, if you list, of men and deeds of old."

"You perhaps too well know," inquired Syam Sundar as if in response to Rishi's exhortation, "the boyhood of Maharaja Mulhar Rao Holkar."

"Nay, his father and I were friends." was the curt reply.

"So," said Syam Sundar who was perhaps impressed sufficiently as to the old man's age or hard put to administer another interrogation, "so there is not a man nor an event you know not within these hundred years. Indeed you seem to be older than the oldest," he added in an under tone half in jest and half in earnest.

"What avails my knowledge," said the Rishi in a slow and measured accent, "what avails my age if I cannot assist her. 'Tis only then I think I have not lived in vain. She is not," he continued in a desponding tone, "above peril, being surrounded by ungrateful men,"

"Who are ungrateful?" interrupted Syam Sundar in haste.

"All—save Ranoji, Doulat Rao and Gomoji—and perhaps Radha Kanta Rao." The dubious expression of the Rishi disturbed the mind of Syam Sundar Dutt, the latter began to reflect divining the reason for the apparent inconsistency between his own experience of the man's conduct and the opinion which the Rishi entertained of him. The change which Syam Sundar Dutt's facial expression underwent as he went on reflecting was however not lost upon the Rishi, who assayed to say something by way of restoring to the young man his wanted cheerfulness, But scarcely had his lips moved, when from without the hut a cry; "Alas! Alas! both are dying! help! help! Heavens! the women too will be killed: come, haste,

"come!" fell upon their ears from a man who was running to summon aid for the rescue. Syam Sundar Dutt, who was by nature of a kind and humane disposition, stopped further conversation and laying his hands on a bow which hung on the wall and a few arrows, lost no time in advancing in the direction from which the voice came. The Rishi meanwhile stood where he was beckoning the man who sent forth the dreadful cry, to interrogate him as to who the injured people were; but the man, without vouchsafing any reply, followed on the heels of Syam Sundar.

"To-day or to-morrow," said he to himself "he is expected; can this unfortunate man be he?" Thus agitated, Satya Rishi began to pace to and fro in a paroxysm of acute suspense, but would not think of going to the scene of danger.

MR. V. L. NARSINGHA.

JOHN BROWDIE.

JOHN BROWDIE.

Many years ago I was involved in a tragedy which has done more than all the bitter experience of after-life to convince me that there is something in the maxim fathered on Talleyrand: "Speech was given to mankind to conceal their thoughts." During one of my many voyages to India by P. and O., our ship was joined at Port Said by a wealthy baronet of the North country, attended by his valet. The latter was a huge, broad-shouldered Yorkshireman, whom I promptly christened "John Browdie." But he had none of the bouhomie of Dickens's creation. Citizens of a free country who stoop to servile employ are apt to salve their wounded self-esteem by carrying a stiff upper lip in intercourse with all who are not on their masters' visiting list. The poet Alfieri has told us how his soul revolted against the air of measureless superiority assumed by Louis XV. at Court presentations. We detected something of his very Christian Majesty's pride of port in John Browdie's massive features, and it was peculiarly irritating in the promiscuity and close quarters of life on board ship.

Things came to a climax one morning when our vessel was leaving Aden. In that grilling region the ample bathing accommodation provided by the P. and O. often falls short of demand. Resolving to be first in the field, I rose betimes, and to my joy, found one of the small compartments untenanted. Leaving my towel therein, to indicate ownership, I ran back to my cabin for a forgotten sponge. On returning, I found that John Browdie had evicted my towel, and was engaged in preparing my bath for his master! When remonstrance proved vain, I lost my temper, and used strong language to the intruder. My side was espoused by other passengers who flocked to the scene of action. The first officer was appealed to, and John Browdie was compelled to evacuate his little citadel. There was an ugly gleam in his small grey eye as he sulkily retired, which I ought to have taken as a danger-signal.

On the following night I was leaning over the stern taffrail, plunged in delight by the phosphorescent glories of the wake and Socotra's cliffs bathed in moonlight. It was past 11 p. m., and the deck was quite deserted. Suddenly I felt myself gripped by the throat and held as in a vice. Then John Browdie's voice hissed close to my ear, "So aw'm a domned floonkey, awm I? I'll show thee how a floonkey serves such whipper-snappers! Oop thee goes!" With that, I was seized by waistband and collar and hurled into the foaming sea, my wild, despairing shriek drowned by the thumping of the screw.

Down, down, down I sank; and when, with a mighty effort, I gained the surface, I saw my erstwhile home rapidly receding in a milk-white track, while the lights from the portholes shone out on the desolate waves. My frantic cries for help were unheard. In a few minutes I was quite alone in the Indian Ocean.

Being a strong swimmer, I struck out manfully for Socotra, which seemed to be about four miles away. Despite my utmost efforts, its shores gradually receded. An eastward current was too clearly sweeping me out to sea. Those who have escaped some great danger allege that during its throes their whole life is lived over again in thought. Mine ran back to boyhood, and I found myself repeating a distich from Ovid which partly applied to my desperate plight:—

Quocunque adspicias nihil est nisi pontus et æther,
Fluctibus hic tumidis nubibus ille minax.

Happily the sea was smooth, the firmament ablaze with unpitying stars. After floating awhile on my back, I again struck out this time at random, for my bearings were lost when Socotra vanished from the horizon. At length I felt that my strength was spent, that I could not keep my weary head much longer above water. At this crisis I saw a dark object, like a rock, emerging from the sea, not fifty yards away. Hope gave new energy to my half-paralysed muscles. A few seconds later I was seated athwart this coign of vantage, in comparative safety. But alas! my asylum was itself at the mercy of wind and waves. It was a fragment of floating wreckage, the top and part of the adjacent masts of some large vessel. A thick coating of seaweed proved that it had been buffeted for many years by the ocean. Stripping off my white shirt, I spread it on the highest point as a signal to

passing craft. Soon the sun rose as a ball of fire in the east, and as the morning advanced its rays became uncomfortably warm. I felt a gnawing sensation within, and pangs of thirst which I dared not quench with salt water. A knife-like object circling slowly round my retreat showed that at least one shark was waiting for its prey. I hastily drew my legs out of the water, and wedged my body in to a saddle-like depression in the floating mass. As the heat increased I became light-headed, sang and shrieked incoherently. Then the waves and sky began to revolve rapidly. I sank into a dreamless sleep.

When sense returned, I found myself in a low-ceilinged cabin, the cynosure of a ring of swarthy figures squatted on their haunches. As I sat up, they greeted my restoration to life by a chorus of guttural sounds; but a greybeard, whose voluminous turban showed that he possessed authority, enjoined silence, and spoke to me in fluent Urdu. From him I learnt that my signal of distress had been seen from the Arab ship *Futteh Salam*, homeward bound to Hodeida from the Persian Gulf, and that a boat's crew had brought me with all despatch on board. Sweet was the mawkish fluid termed sherbet to my parched gullet, and a meal of dates and unleavened barley bread was enjoyed with greater zest than any banquet supplied by Messrs Ring and Brymer.

On the good ship *Futteh Salam*, I spent a pleasant if uneventful week. The weather was perfect; a steady breeze filled her sails, and the crew had plenty of time on their hands. They were very numerous, and I understood that every man had a minute interest in the cargo. They slept a good deal, cooked high-flavoured messes, were punctual in the prayers enjoined by Islam, and beguiled the long hours of darkness with excruciating music. The old skipper, Sayyid Mohammad Ismail bin Curtas by name, and I became fast friends. He was a fine specimen of the rapidly-vanishing race of Arab navigators. Those who knew Calcutta a generation ago will, doubtless, recall the tiers of Arab ships moored in the Hughli south of Fort William. Many of them were tubby, wall-sided, and squaresterned—old Indiamen perchance, which had once bidden defiance to Surcouff or Admiral Dunois. Of such was the *Futteh Salam*, and her commander was nearly as antiquated and stout-hearted. Tobacco in any form was tabooed by Wahabi tenets, but an efficient substitute for the soothing weed was provi-

ded in delicious coffee. Every night we sat till the small hours in the captain's stern cabin, which still retained traces of gilding, swapping yarns over wonderful little silver cups of true Mocha.

One of the captain's is well worth repeating. His father, while in command of a country-ship bound for Calcutta with a cargo of Burmese teak, was wrecked in that Dædalus of forests and tidal creeks which fringes the northern coast of the Bay of Bengal. The old vessel speedily broke up but her amphibious crew escaped, and set to work promptly at retrieving the teak logs which littered the shore. One morning my host's father was standing on a pile of timber below high-water mark directing the operations of his men, armed with levers, chains, and callipers. An incoming wave of unusual strength struck the mass, scattering its contents in all directions. When it retreated, the captain was seen, pinned by two gigantic beams, which had crushed his legs well-nigh to a jelly. Meantime the tide was coming in, and it was evident that the poor creature's minutes were numbered. Though he suffered untold agony, the old man was calm. At his request a boat was launched, and my host sat in the bows to record his father's last will and testament. Anon a wave would sweep over that silvery beard, which floated like seaweed in the tide; but as soon as it receded the dying man was sure to gasp out some new behest. "Stop!" he shrieked, as the remorseless sea gave him power of utterance for the last time, "Stop! I've forgotten to tell you where those thirteen thousand rupees were buried?" The rest was silence.

In such discourse our short voyage passed pleasantly enough; and I was quite sorry when the cinder-heap, yclept Aden, loomed on the starboard bow. Old Sayyid Ismail bade me an affectionate fare-well. He evaded my suggestions of pecuniary reward with quiet dignity. I belonged, he said, to the "People of the book," and the Most High had commanded true believers to succour the afflicted. Pressing into his hand my sole remaining possession—a watch which, being watertight, had not suffered from its immersion—I stepped into a shore-boat and pushed off amid a salvo of "salams" from the crew.

The garrison of Aden was prodigal of offers of assistance as soon as my story got wind. Loans of money and clothing were fired upon me, and I was thus enabled to embark for Bombay in the next mail steamer. On arriving in the capital of Western India

my first care was to telegraph news of my preservation to distant friends. Then I betook me to the police office in order to exact retribution from John Browdie. After recording my complaint the superintendent exclaimed, "Why, that's the very man who committed suicide at Ellora a fortnight ago!" This surmise found ample corroboration in a file of the "Bombay Gazette." My would-be-murderer had shown signs of mental aberration while accompanying his master on a tour through Central India, and was found one-morning suspended and stone-dead in the bath-room of a Government rest-house. Truly conscience doth make cowards of us all !

F. H. SKRINE.

EARLY RECOLLECTIONS.

I.

The Indian Press.—Hickey's Gazette is the first paper published in Calcutta. It was a scurrilous publication. During the administration of Cornwallis and Sir John Shore there was no improvement in the tone of the press. Wellesley thought it necessary to subject the press to censorship. It was then the policy to keep the natives in profound ignorance. Editors had to submit their sheets to one of the Government Secretaries for examination. Lord Minto made no change. But the Marquis of Hastings seeing the necessity of subjecting public acts to free criticism began to tolerate the emancipation of the press. Mr. John Adam succeeded him and made a retrograde move as he was anxious to check the licentiousness of the press. Buckingham, the Editor of Calcutta Journal "was deported and ruined." The regulation III of 1823, was for preventing the establishment of printing presses and restraining the printing and circulation of books without license. Lord Amherst who came in after John Adam relaxed the press rules and Lord William Bentinck who succeeded him made the press actually a free press.

There was also an order of the Court of Directors dated 9th April 1807, under which no public meeting could be held without obtaining the permission of the Government through the Sheriff. A public meeting was called for on the 17th May 1827, by John Palmer and others without previous reference to Government, but was disallowed. At a public meeting held at the Town Hall on the 5th January 1835 the speakers were Turton, D. Hare, Clark, Gordon, Dickens, Russickrishna Mullick, and Dwarkanath Tagore. The last named gentleman spoke :—

In rising to second the resolution that this petition be adopted, I am only doing that which I did 10 years ago. When this resolution was first promulgated, I with 3 of my own relatives and my

lamented friend the late Raja Ram Mohan Roy, were the only persons who petitioned the Supreme Court against it: but most sincerely do I congratulate the community at large, that I now see the whole room of the Town Hall filled both with Europeans and natives, for the purpose of protesting against the Regulation. At that time I did not ask any European to sign the petition, his signature to which might have subjected him to transportation; the same objection, however, did not exist in the case of the natives, for the Government even of that day could hardly have transported them (laughter). But none of the natives could I prevail upon to join me and I believe it was thought I should be hanged the next day for my boldness. I think the present is the very time we ought to petition against the regulation: because for the last eight years we have, under the rule of Lord William Bentinck, enjoyed a really free press, in spite of its provisions (cheers). If we could only secure Lord William Bentinck as a permanent Governor General there would be no need of a petition, for with him the law is a dead letter, as well as many of the Court of Directors' laws, but we do not know whom we may get next and for any thing we can tell to the contrary. Mr. Sutherland and Mr. Stocquelor may be turned out by the next Governor General. This, then is the time we ought to petition; and I have every hope, from the well known character of Lord William Bentinck and from the interest he has always taken in the welfare of the natives and in that of the community at large, that he will repeal the regulation, and when once it is repealed, I think it will be difficult for any future Governor General to get it enacted again.

A petition to the Governor General was adopted. When the half *batta* order was passed, Lord William was violently attacked—doggreels were written against him. Sir Charles Metcalfe officiated after Lord William Bentinck. Five years ago he wrote to a friend that "if he were sovereign—lord and master, he would like it (press) have full swing." He lost no time in making the press free by a legal enactment. As soon as the draft of a regulation emancipating the press appeared, a public meeting was called to vote an address to Sir Charles Metcalfe, who gave a reply containing lofty sentiments. Lord Metcalfe in his reply said. "If their argument be that the spread of knowledge may eventually be fatal to our rule in India, I close with them on that point, and maintain that,

whatever may be the consequence, it is our duty to communicate the benefits of knowledge. If India could only be preserved as a part of the British Empire by keeping its inhabitants in a state of ignorance, our dominion would be a curse to the country and ought to cease." The press was free from the 15th September 1835, which was celebrated by the erection of Metcalfe Hall and the bust of Lord Metcalfe placed in it. The Act, however, did not please the home authorities but Lord Auckland made no change. In 1857, when the mutiny broke out, the Supreme Government passed Act XV of 1857. Under this act, the Friend of India and the Bengal Hurkaru were warned and licenses withdrawn from some other papers.

There is a Parliamentary paper (called East India—Press) dated 2nd May 1858, which gives a history of the Indian press, from 1791 to 1799 the Government of Bengal interfered and deprived the editors for freely discussing matters and sometimes shipped offenders to England. In 1818 the censorship was removed and rules were laid down for the conduct of the press.

Lord William Bentinck.—In 1828 Lord William Bentinck arrived here as Governor General. He was a thorough Benthamite. Before coming to India he wrote to Jeremy Bentham to the effect that he would be the real Governor General and that he (Lord W.) would merely carry out his views viz., *seek for the good of the greatest number*. Soon after his arrival Lord William was subject of conversation in native society. Lord William made no distinction between natives and Europeans. He found the official influence strong not only against the former but against the independent performance of his own duties. He lost no opportunity of putting it down. The first subject which engaged the attention of Lord William was financial retrenchment. In view to this reform the half *batta* order was passed. It was violently attacked in the press. The military officers to whom it affected memorialised through the Commander in Chief. The memorial was sent to the Court of Directors who with the concurrence of His Majesty's minister wrote to enforce the retrenchment. Lord William was fully aware of the excited feelings of the army and although the tone of the press was violent he did not check its freedom. The real emancipation of the press commenced under Lord William. A military officer wrote some disparaging doggerel

verses against him. Lord William met him and several other military officers one evening in a military cantonment upcountry. After dinner Lord William proposed that the company should have some songs. When all of a sudden His Lordship laying the writer of the doggerel verses by the hand asked him in the most good nature to sing the verses, the officer was started but was at once obliged to comply with His Lordship's wishes. In the Revenue Department the Collector had to enquire into the validity of rent-free lands but some of them are known to have shown under zeal on behalf of the Government, special commissions were appointed to hear appeals from their decision. Commissioners of revenue and circuit were appointed to supervise the work of the magistrates and collectors. The question of steam communication between England and India was mooted during Lord William's administration. All honour is due to Mr. Greenlaw who devoted many years to the accomplishment of this object. A meeting was held on 5th March 1835, for discussing steam communication between England and India. The speakers were Sir John Peter Grant, H. Torrens, L. Clark & Co. Lord William also appointed a committee for reporting on the coal mines.

One of the first acts of Lord William Bentinck was the abolition of *Suttee*, which it had been ascertained was a forcible burning of Hindu widows in many cases. The preamble to the Act XVII of 1829 abolishing the practice is pregnant with the spirit of toleration.

The practice of *Suttee*, or of burying or burning alive the widows of the Hindoos, is revolting to the feelings of human nature, it is no where enjoined by the religion of the Hindus as an imperative duty; on the contrary, a life of purity and retirement on the part of the widow is more specially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up nor observed: in some extensive districts it does not exist, in those in which it has been most frequent it is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindus themselves, and in their eyes unlawful and wicked.

The agitators of the movement for the abolition of *Suttee* in Calcutta were Raja Ram Mohan Roy, Dwarkanath Tagore, Prasanno Kumar Tagore and Russic Krishna Mullick, the latter

although suffering from fever attended the *anti-suttee* meeting called at the Brahmo Somaj at which Dwarkanath Tagore presided. After the passing of Act XVII of 1829 Gopi Mohan Deb and other members of the orthodox community waited on the Governor-General urging that the practice of *suttee* was a part of the Hindu religion in which the Government should not interfere. The reply of Lord William was admirable.

"The Governor General has read with attention the petition which has been presented to him and has some satisfaction in observing, that the opinions of the pundits, consulted by the petitioners confirm the supposition that widows are not, by the religious writings of the Hindus, commanded to destroy themselves; but that upon the death of their husbands the choice of a life of strict and severe morality is everywhere expressly offered that in the books usually considered, of the highest authority it is commanded above every other course, and is stated to be adopted to a better state of society; such as, by the Hindus is believed to have subsisted in former times"

Lord William insisted on the necessity of the Act and added that if the petitioners wished to appeal to the King, His Lordship would be most happy to forward it. Shortly after Lord William received a congratulatory address from Ram Mohan Roy's part. Lord William in his reply observed that he was happy to find the practice was at variance with the highest Hindu authorities.

Education had made some progress in Calcutta. Ram Mohan Roy, Dwarkanath Tagore and Prasanno Coomar Tagore joined Europeans in political movements. In December 1829 there was a public meeting at the Town Hall for the purpose of petitioning Parliament to throw open the China and India trade and for the unfettered application of British skill, capital and industry to the commercial and agricultural resources of India. Several merchants and lawyers spoke at the meeting. Ram Mohan Roy and Dwarkanath Tagore were also the speakers and from personal experience both bore their testimony to the benefits generally derived from the settlement of Europeans in this country.

A public meeting was held at the Town Hall on April 1832 for the purpose of petitioning Parliament for a legislation enactment for the trial of civil cases by a Jury. David Hare who had been known as the greatest agitator of this question was voted to

the chair. The speakers at the meeting were L. Clark, Sir John Peter Grant, Turton, Princep Dwarkanath Tagore and some other native gentlemen as Sir John Peter Grant in his speech said "if there were any doubts, whether the natives of this country were capable of filling yet more public stations than that of jury men, the speeches they have heard from native gentlemen addressed to the meeting would be sufficient to remove it." Mr. Clark's speech was pretty exhaustive. The Supreme Court was established in 1774. In 1826 the jury rules were published, Mr. Clark said:—"I am assured by my friend Mr. Hare that upwards of two hundred names of qualified natives might now be added to the list." He quoted the opinion of Sir Edward Ryan expressed in April 1829.

"Of the benefits that would arise from the introduction of juries in civil cases I have before expressed my opinion from this place. I can only say that every day's experience has strengthened the view when I formerly took of the question, and I can only express a hope that it may not be long before parties are allowed the option at least of having their cases decided by a jury, which I can never cease to think is more competent to decide on matters of fact than the judges of this court."

Mr. Clark showed that a Judge by his special education and antecedent-practice as an advocate is not competent to be a judge both of *law and fact* as is applied specially in this country. Mr. Cochrane in a speech aimed against the proposed measure and Mr. Turton mimicing Mr. Cochrane's mode of delivery answered his objections. Dwarkanath Tagore observed that this would be the revival of the old *panchayat*. The petition was adopted and sent to the authorities but it resulted in nothing.

We had native commissioners and munsifs who were nominated by the zilla judges and approved by the Sudder Dewani Adalat. They used to try cases up to Rs. 50. In 1803 Sudder Amins were created to try cases up to Rs. 100. In 1814 the powers of both classes were enlarged. In 1821 Munshifs could try cases of Rs. 150 and sudden amins 500. In 1827 sudden amins could try cases of Rs. 1000. In 1828 the Court wrote to treat these officers liberally and give them adequate salaries. No sufficient inducement was held out to respectable persons to enter the service which was

full of low uneducated Hindus and Mahomedans who were no great appreciators of honesty. Lord William used to make quite and independent enquiries. He made himself accessible to any individual who applied for an audience and nothing gave him greater pleasure than to hear different opinions on the subjects conducted in the most searching manner, but apparently in a most friendly spirit. One of Lord William's early measures was the reorganisation of the native judicial service. In 1799-1800 Holt Mackenzie, Butterworth Bayley and others supported the views of His Lordship. In 1831 the jurisdiction and emolument of the munsifs and sudder amins were increased and the class of principal sudder amins was created. In 1833 the office of Deputy Collector was created. Lord William Bentinck felt what he said in his evidence that "the Mahomedans surpassed our rule, they intermixed and "intermarried with the natives, our policy has been cold, selfish "and unfeeling".

The Bengal Chambers of Commerce.—The Bengal Chambers was established 1834. The objects were to watch over and protect the general interest of commerce, to collect information on all matters of interest to the mercantile community, to use every means in its power for the removal of evils, the redress of grievances and the promotion of common good, to communicate with authorities and with individual parties thereupon from a code of practice whereby the transaction of business may be simplified and facilitated, to name references and to arbitrate between disputants. For three or four years mercantile gentlemen took an interest in the proceeding of the Chambers, the decadence of which was perceptible in 1842. In November 1843, a committee composed of J. J. Mackenzie, D. Cowie, and W. W. Kettlewell submitted their report for the organization of the Chambers, preserving in tact the original objects throwing open to all persons engrossed or interested in the commerce or shipping of Bengal, and proposing several rules and regulations. The report of the committee was adopted. The Chambers opened correspondence with several societies and the first subject it took up was the state of the navigation of the Hooghly.

Land-holders and Commercial Association of British India.—The Association was formed on the 10th May 1861 on the basis of the

Indigo Planters Association. There was a combination on the part of the ryots to refuse payments of rent,—a deputation from the Society waited on the Governor General. Two Commissioners Messrs. Montreson and Morris were appointed to enquire into the matter and settle the differences. The letter from the Association to the Government of Bengal dated the 11th March 1861 contains directions as to the *Modus operandi*. The Commissioners made several reports and the "conclusion drawn by the Lieutenant Governor from the report of both officers is, that the rupture between the planters and ryots, which began on account of indigo naturally and immediately led to a rupture on all points of connection between them." In the letter from the Secretary to the Government of India to the Secretary to the Government of Bengal dated the 8th January 1863, the Governor General in Council pointed out that the Commissioners should have brought about a settlement in every case and in the event of failure the law should have been promptly administered. There was a strong impression that to quote Mr. Morris "the root of the evil is indigo." There were stormy and strong cases in the Indian Field conducted by Mr. James Hume. In 1860 the Indigo Commission was appointed. They examined 134 witnesses, and the report submitted by the Commission, on the majority strengthened the unfavorable impression as to indigo. Dinobundhu Mitra wrote a drama called *Nildarpan*. This was translated into English by order of the Government of Bengal. The Association prosecuted Rev. J. Long who was entrusted in the translation, and he was convicted and sentenced to pay a fine of Rs. 1000 and imprisonment for one month. Babu Kali Prosonno Sing at once paid the fine of Rs. 1,000. The subjects which next engaged the attention of the Association are the sale of waste lands, redemption of land revenue of officials holding lands, Small Cause Courts, contract laws, emigration of coolies and labourers and roads in Cachar.

During 1863 the question and Act X of 1859 were before the High Court and the judges delivered their judgments separately. The Small Cause Courts, the sale of waste lands and the emigration of labourers and coolies were again considered. During 1864 the rent law question continued to be considered. Indigo was considered as "a rotation crop in districts such as Nuddia where new deposits from inundation are unknown and where change of

crops or alteration of fallows are required to prevent the exhaustion of the land." The Association brought to the notice of the Government of Bengal, the degeneracy of the cattle of Bengal and recommended the introduction of model farms and importing agricultural implements for the rising generation. The Government of Bengal asked the Association to enquire into the fact of the degeneracy of the cattle and state the cause. The Association reported on enquiry that the cattle in the town and Mofussil had not degenerated—while the British Indian Association took a different view. On the subject of the agricultural education the Association received communications from the Director of Public Instruction dated the 25th August 1864, from Babu Joy Kissen Mukerjee dated the 15th March, from Mr. Woodrow dated the 8th July and letter to the Director of Public Instruction dated 21st October, correspondence with the Rev. J. Mullens. A great many matters connected with the Tea Districts were considered as also the introduction of Courts for trial of British born subjects in the interior and the abolition of the grand juries at the Presidency towns.

In 1865 and 1866.—The question considered were the subjects of labor in the Tea Districts, the rent law, the export duty, postal service to Assam, waste land and illness of labourers.

In 1867 the tea districts and labour question engaged the attention of the Committee. The report of the tea commission having been submitted, the Government of Bengal introduced in a new Bill bringing time expired emigrants within its provisions to which the Society objected. The Society asked the Government to introduce a more accurate and uniform mode of reporting the rise of the Ganges and Gogra, publish telegraph reports of the state of weather from the principal stations in Bengal and the North West Provinces, and to the repair of the *bund* of Gunduck.

During 1868-69. On the Government cess for education to be imposed the Association suggested that the land holder should collect the tax from the cultivator. The general Stamp Act was objectionable but not so as passed. The Government at the request of the Society explained what the agencies were in the License Tax Act.

In 1870 the Society objected to the new labour transport

bill for Assam, Cachar and sylhet, prayed for telegraph to tea districts, Dibrugarh &c. and submitted reminder on the Bill to amend the procedure in sections between landlord and tenant.

In 1871-72. Government objected to the Indian High Courts being empowered to dispose of all cases except on points of law. pointed out the objections in the drainage and irrigation of districts in Bengal. With reference to the *chur* land question the Association with the British Indian Association sent in a fresh memorial for the repeal of the existing laws on the subject of the alluvium in accordance with the judgment of Sir Barnes Peacock dated the 11th September 1862. The form of contract under Act II of 1870 was approved.

The rulers of Bengal.—Clive was the first ruler of Bengal. The succeeding Governors of Bengal were Vansitart, Spencer, Verelest, Curtier and Warren Hastings. Under the Regulating Act, Hastings was the Governor General of Bengal. In 1834 Agra was made the capital of a fourth presidency, and in 1835 the North Western Provinces were made a separate presidency. The Governor General was the Governor of Bengal and in his absence the President of the Council. Bengal was managed by a separate Secretary. The departments for Government of India were Foreign General, Territorial (including Legislative) and Military. Lord Ellenborough arranged the departments as Foreign, Home (Revenue, Judicial including Political &c.), Financial and military. In 1854 the Public Works Department was formed and out of the Home grew the Legislative. During the administration of Lord Dalhousie the office of Lieutenant Governor was created and Bengal, was governed separately. Before 1860, there was no administration report from the Government of Bengal, but different departments submitted their reports separately.

The first report therefore was during the administration of Sir J P. Grant. The working of the new code of procedure was ammended which is said to have rendered the administration of civil justice less largely. The original suits instituted may be classified as follows :—(1) connected with rent (2) connected with land (3) debts, wages &c. (4) caste, religion &c. (5) indigo sugar, silk &c. Of these the number of suits connected with debts wages &c. was the largest viz., 71,215. The Act X of 1859 transferred all suits connected with rent from the

judicial to the revenue authorities but still there was no reduction of suits in the judicial courts. The success of the Calcutta Small Cause Court led to the enactment of Act XII of 1861 relative to the establishment of similiar courts in populous cities. Steps were taken to raise the character of the pleaders. *Criminal justice.*—The classification of crime is as follows:— 1 murder, 2 dacoity, 3 high way robbery, 4 burglary theft and cattle stealing, 5 child stealing, 6 receiving stolen property, 7 afrays and riots 8 incendiarism, 9 forgery and perjury, 10 counterfitting coin 11 rape 12 miscellaneous. Of these burglary and theft are the largest.

Police.—The police force consisted of 39 European officers and 8,903 Indians. The police force had to be sent to Moorsidabad Jessore, and Nadia when indigo disturbances took place. The amalgamation of the Calcutta and suburban police was effected. The thana and subdivisional boundaries on the Nadia division was adjusted and Baraset was connected with a subdivision. In 1857 Honorary Magistrates were appointed and in 1859 the offices were abolished. The Honorary Magistrates were again appointed.

Jails.—Of the Jails the average cost of each prisoner was 39.8 but in the jails of Alipore, Hooghly, Sandaway and Akyab each handicraftsman earned more than he cost. There were 28 jails and the number of prisoners in custody was 67,836, of whom a small proportion of males and females were educated for their position in life.

Revenue.—Act X of 1859 although generally satisfactory was defective in some minor points and it was therefore proposed to amend it. The operation of Act XI of 1859 relative to the regulation of Government revenue has worked satisfactorily. The missonaries presented a petition for severing the connection between the Government officers and the religious institutions of the natives which led to the introduction of a bill repealing Regulation XIX of 1810.

Customs.—In the customs there is an increase and the net receipts is Rs. 2,21,52,344. A new tariff has been made. There is an increase in the consumption of salt although the duty has been raised from Rs. 2 to Rs. 3 per maund and it was afterwards increased to Rs. 3-4.

Opium.—Great falling off in the cultivation of poppy in both

the Benares and Behar agencies but this was counterbalanced by the enhanced prices. The price paid to the cultivators was increased from Rs. 4 to Rs. 5 a seer. The opium cultivation coming an area of 4,20,567 *biggah* is carried on with remarkable success.

Abkari.—The net revenue is Rs. 41,62,576 larger than that of the three proceeding years. The sudder distillery was extended, duty on rum reduced, duty on *ganjah* increased.

Stamp.—The net receipts are Rs. 45,50,582 owing to the working of the new Stamp Act and the act for the limitation of suits.

Financial.—The net produce was Rs. 12,65,255. The financial control introduced was the introduction of a budget estimate for each service.

Education.—The number of pupils in schools under Government was 49,654 and the number of schools 816. The cost is Rs. 16 per annum for each scholars. The scholarships are thrown open to the general competition.

Public Works.—The Chief Engineer was made a Secretary to the Bengal Government. The Consulting Engineer to the Government in the Railway Department was made *exofficio* joint Secretary in the Railway branch of the Public Works Department with the consequent transfer to that office of all business relating to railways. Grand Trunk Road and branch roads were taken in hand. It was also contemplated to create a system of local roads as feeders. The embankment on the Hooghly and in connection with the Damudah river and the irrigation of Behar was prosecuted. Roads, bridges, deepening Calcutta Canal and work on the Oolooberia Canal were attended to. In the Nadia river improvements were made.

Rail.—The East India Railway from Howrah to Synthia and Rajmahal was opened. The Bengal Eastern Railway is proposing and so is the Calcutta and South Eastern Railway.

Emigration.—To Mauritius, Bourbon and West Indies increased. The questions connected with diet, ventilation and inspection were discussed and settled.

Indigo Disturbance.—The enquiry of the Indigo Commission lasted from 18th May to 4th August 1860. The temporary Act of 1860 ceased on the 9th October. In 1861 Act XI was passed

which produced a good moral effect. But as there was again an excitement among the ryots, the Government introduced improved police courts. A deputation of the indigo planters waited on the Governor General to represent the difficulties the indigo planters labored under, which ended in the appointment of two special commissioners. The grievances of the indigo planters were:—(1) wilful repudiation of rents and inability to measure lands as the ryots will not attend, (2) forcible dispossession of nuzabad lands and their inability to have them restored to them under Act IV of 1854 (3) wilful destruction of indigo crops by the cattle and commission of outrages on their servants and property by large masses. Means were suggested for the redress of the grievances.

1862-63. The duration of suits in the different courts is as follows:—Judges 5 months P. S. Amins 7 months, Sudder Amins $5\frac{1}{2}$ months, and Moonsifs $3\frac{1}{2}$ months. The peculiar class of law suits prevalent in the different districts is the noteworthy. Cases relating to sale or gift were numerous in Tirhoot. In Cuttack and Purnea there were many cases as to the sale of real property. In Jessore the number was very large having reference to gift, mortgage or will. In Chittagong about one-half of the suits was regarding dowries and as the district is largely populated the number of inheritance suit was very large. In East Burdwan, Tippera and Dacca there was a large number of cases on inheritance under the Hindoo law. In Tipperah there were only cases of adoption. Purnea, Midnapur, and Nuddia show cases for the resumption of lacking tenures. In Backergungj were suits regarding dependent tenures. Chittagong, 24-Perganas and Dacca abounded in boundary suits. Suits regarding religion and the right of priests were most numerous in Bhagalpur, Tipperah, Chittagong and Sylhet. Midnapore abounded in embezzlement suits. Backergunge showed the largest number of suits having reference to dealings in staple articles. The reorganization of the subordinate judicial service was proposed and the Government of India raised the salaries of the munshifs. Uncovenanted additional judges were appointed. Twelve additional Small Cause Courts were established. Imperfections in the condition of the courts were discovered and suggestions for improving them were made.

Criminal justice.—The classification of crime was altered, viz, 1. Murder and Culpable Homicide ; 2. Thuggee ; 3. Dacoity ; 4. Robbery ; 5. Theft ; 6. Offences against the State, Abetment of Murder ; 8. Forgery etc., 9. Rape and Unnatural Offence, 10. Offences relating to coins and stamp ; 11. Recovering stolen property ; 12. Kidnapping and forcible abduction 13. Offences against public tranquility 14 miscellaneous. Theft cases were the largest. In January 1862 the jury system in criminal cases was gradually introduced.

Police.—The new system of Police was gradually introduced in the different districts. Each division was divided into subdivisions, outposts and *beats*. The office of Dacoity Commissioner was no longer required

Prison discipline.—Of the prisoners in custody, viz., 74,338, the number employed on ordinary manufactures was 9,254, and 246 employed in the Alipore press work.

The Bengal Council.—Met on the 8th November 1862 and continued to hold meetings till 16th May 1863 passing different Acts.

Revenue.—The collection was larger than that of the preceding four years. With regard to the large number of suits one-fourth belonged to Nadia and Jessore. Rules for the grant of waist lands were passed.

Customs.—The collections are Rs. 2,99,51,662 showing an increase.

Salt.—The Liverpool boiled salt was gaining ground. The country salt was dearer, salt agencies were therefore being closed. From the time of Lord Clive, salt was a monopoly and the Government manufactured salt was being displaced by imported salt.

Financial.—Extension of the currency to Assam, Sylhet and Cachar and measures for promoting the circulation of coins in those places.

Education.—The establishment of normal vernacular schools and the Wards Institution in Calcutta.

Public Works.—Contract with the East India and Canal Coy for the irrigation and navigation in Orissa &c. Public improvements, roads, bridges &c.

Railway.—Opened up to Monghyr with their branches. The

Eastern Bengal Railway opened as far as Ranaghat. Calcutta and South Eastern Railway opened.

Emigration.—The code of rules for the Emigration Department was revised. Distilling apparatus and iron tanks to be kept in every vessel.

Irrigation.—Malarious fever broke out in several districts. The mortality in some places was 60 per cent. Dr. Elliot recommended certain measures which the Government carried out, viz., the removal of superabundant and useless trees, shrubs, bamboo, clumps and plaintain groves from the immediate vicinity of houses; the pruning and throwing of trees; the removal of trees and bamboos from the sides of tanks; the uprooting and burning of low bushy jungle, vegetation and rank grass; the deepening and clearing of the large tanks and the filling in of all useless tanks, water courses and other excavations in the neighbourhood of houses etc.

Tea and cinchona.—The cultivation of tea in Assam, Cachar and Darjeeling continued to increase. The experimental cultivation of cinchona was not began till 1st June 1862. The medical properties of the plant were tasted and established.

1865-66. Judicial.—The discussion of law suits in different district varies. In Jessore mortgage, will and inheritance under Mahomedan or Hindu law, in Tirhoot conveyance by sale and gift cases, in Chittagong dowry and inheritance cases under the Mahomedan law, in Tipperah adoption cases, and in Sylhet and Chitagon suits for the determination of bounderies.

Registration.—The registration system commenced in May 1865 but the Act XX of 1866 puts the Act XVI of 1864 in complete operation. Act XX of 1866 contains the new code of rules and new schedule of fees.

Criminal Justice.—46 % of the persons accused were discharged which proves that there was want of judgment on the part of the Police in sending accused persons on insufficient evidence.

Police.—Dacoity and theft were on the increase owing to scarcity prevailing in several districts.

Waste Lands.—The lease and sale of waste lands and commutation of revenue of waste lands were carried out. The cultivation leases to Darjeeling were extended.

Customs.—There was a decrease, and the deficit was Rs.

49,85,707. Trade with America revised and with Australia improving.

Excise.—There was likewise a decrease in the excise collection owing to scarcity throughout a large portion of the lower Bengal.

Education.—The number of colleges and schools was 2758 and the number of pupils 12,18,281.

Emigration.—Increased to Mauritius and West-Indies for emigrants to Assam and Cachar hospital arrangements and depots were made and rules were passed for the regulation of cooly depots at Koostia.

Coal.—Measures were taken to throw open the coal mines in Assam and grant leases of coal fields in the Sonthal Perganas.

Agriculture.—Divisional agricultural shows were held during the year. The cultivation of tea is larger. The export was 52,91,824 lbs against 34 52,202 lbs in the preceding years. The cultivation of cinchona has also increased. It was proposed to have an experimental cultivation at Chittagong.

PEARY CHANDRA MOITRA.

THE SCIENCE OF ETHICS.

(A CHAPTER FROM GARUDA PURANAM)

Suta (Lomaharshana) said :—Now I shall discourse on the Science of Ethics and Expediency, a perusal whereof may benefit kings and commons alike, and enable them to secure long lives, and good names on earth, and exalted stations in heaven after death. A man wishing success in life, shall make it a point not to mix in vulgar companies, but to associate only with the best and the most virtuous in the land. Company of the wicked or of the inequitous, is neither good in this life nor in the one to come. A man should shun even any oral discourse with the wicked, avoid their presence and company, be on his guard against picking up a quarrel with his trusted friends, or against mixing with those who serve his enemies or are in friendly terms with them.

Even a learned man comes to grief by teaching a bad people, or by maintaining a bad wife. An evil company is but the high road to depravity. The very presence of an illiterate Brahmana or of a dastardly Kshatriya, or of a lazy Vaishya, or of a literate Sudra should be shunned from a distance. One should make a compact with one's enemies, or a breach with his friends at the right moment. Wise men bide their time out of motives of expediency and with a full regard to the cause and effect of their each act of conduct. It is Time that rears up all created beings. It is Time that brings about their dissolution. It is Time which sits up fully awake when all else is asleep. Hence Time is unconquerable, and suffers no slightness of his authority. It is Time that makes the semen flow into its natural repository, and evolve itself in the shape of a foetus in the womb. Time is the principal factor in the evolution of the universe, and it is Time that will bring about its final dissolution. Invisible is the flight of time, which becomes manifest at one place by the occurrence of gross phenomena, while in another it is too subtle to be detected.

The following synopsis of the rules of conduct was narrated by Vrihaspati to Indra, the lord of the celestials, whereby the latter acquired omniscience and was enabled to recover the kingdom of heaven from the hands of the demons. It is incumbent on the Brahmanas and the Rajarshis to worship the gods, to propitiate the Brahmanas and to celebrate. Horse-Sacrifice for the atonement of sins of the most aggravated nature. A man by making an alliance with the good, as well as by discussing commendable topics with the learned and making friendship with the greedless, cannot possibly come to any grief. Incest or jesting with another's wife, taking of another's goods, and residence in another's house should be avoided. A well-meaning alien (enemy) is a friend and a hostile friend is an alien. A disease which originates in the body is an enemy, but a herb which grows in the forest (and outside of the body) is a friend. He who maintains a person is a father to him. He in whom confidence is reposed is a friend and the country which provides one's means of livelihood is one's true country. A servant who does the commands of his master, is a true servant, a seed which sprouts is a true seed ; a child that lives is a true child, and a wife who speaks sweet is a true wife. He who has virtue is truly alive. He who has piety lives but in the true sense of the term. Futile is the life of him who is bereft of piety and commendable attributes. She who speaks sweetly to her husband and is a clever manager of household affairs, is a true wife. She who is one in spirit with her lord and devotes her whole self to his happiness, is a true wife. He whose wife decorates her person with sandal paste and perfumes her body after her daily ablution, talks little and agreeably, partakes small quantities of food, is ever fond of him and is constantly engaged in doing acts of piety and virtue with a view to bring happiness and prosperity in the house, and is ever ready to yield to the procreative desires of her lord, is not a man, but the lord of heaven.

A scolding wife, wild, querrulous and argumentative, is but the blight of life (*lîz.*,—old age itself). A wife, attached to another fond of staying in another man's house, and who is not ashamed of her own depravity, is but the curse of life. ▲ wife who appreciates and honours the

good qualities in her lord and lives in loving submission to his wishes, and is satisfied with the little she gets, is alone entitled to be called a beloved. An unchaste wife, an insincere friend, and argumentative servant, and a residence in a snake-infested chamber, are but the preludes to death. Walk not in the path of the wicked, but sit in the assembly of the pious and the godly. Suffer not the transitory character of all mundane things to be absent for a moment from your mind, and be perpetually engaged in doing what is good and commendable. A woman who is deadlier than the fangs of a serpent, or one that is blood-eyed, black and fierce as a tigress, or is possessed of a cow-like tongue and becomes foul-mouthed in rage, or is eccentric in her habits, apathetic and fond of staying in another man's house, should not be courted by a wise man for matrimonial alliance. He who lives in a snake-infested chamber, or whose disease has run into an incurable type, as well as the one who has passed through the three bodily stages of infancy, youth and old age, is undoubtedly in the grasp of Death. Where is the man who can retain his mental equilibrium under the circumstance?

Lomahārshana said :—Money should be saved for the time of distress and a wife should be protected even at the sacrifice of a stored up treasure. A man should depend his own self even at the cost of his wealth and wife. It is prudent to sacrifice an individual for the protection of a family. The safety of a village should be purchased with the loss of a family, while that of a country should not be regarded too dear even at the sacrifice of a single village, it being imperatively obligatory on a person to save his own self even at the loss of the whole world. It is better to live in hell than to reside in a house of infamy. Extinction of the effect of its own misdeeds in life, sets free a condemned spirit from its doleful confines, whereas a person who has once resorted to a house of ill fame can never be properly reclaimed. A wise man does not move one step by letting go his sure and former foothold. An old situation of trust and tested safety should not be given up without well ascertaining the nature of a new one. A man should renounce a country whose inhabitants walk in the path of inequity, give up his residence in a house found to be infested with dangers, avoid all connections with a niggardly prince, and forego the company of deceitful friends. Of what good is the

gold which is in the greedy gripe of a miser ? Of what worth is the knowledge which is wedded to a low cunning nature ? What does mere personal beauty avail a person whose mind is not adorned with ennobling attributes ? And what is the good of one's having a friend who forsakes one in days of adversity.

From unforeseen quarters friends gather round a man in power and prosperity. Even the very king of one, out of office and fortune, turn their back as enemies in one's adversity. Friendship is tested in distress; valour, in battle; a wife, on the loss of fortune; and an agreeable guest in time of famine or scarcity. Birds forsake a tree whose fruits are gone. Herons visit not the shores of a dried pool. Courtesan smiles not on (forsakes the company of) a person whose purse is exhausted, nor Ministers flock round a king, bereft of his sovereignty. On the withered flowers the bees sit not with their melodious hummings, nor do herds of deer roam about in the forest which a wood-fire has consumed. One person endears another simply out of motives of self-seeking. Is there any love for love's sake on earth ?

The greedy are taken by gain, the proud by a show of humility, fools, by pleasing themes, and the wise by truth. The gods, the good and the Brahmins, are pleased with the exhibition of genuine goodness, the vulgar, with food and drink, and the erudite with learned discourses. The good should be won over with marks of respect. The crafty should be won by creating a breach in their ranks, the low by making trifling gifts or concessions in their favour, and one's rivals by exhibiting equal prowess. An intelligent man shall enter into the good graces of persons he shall have to deal with through an accurate judgment of their likes and dislikes, and thus speedily win them over to his cause or side.

No confidence should be reposed in (the freaks of) rivers, horned cattle, clawed beasts, women, persons of royal blood and arm-bearing individuals (fully equipped soldiers, etc.). A prudent man should never give any publicity to any insult he might have suffered, to any deception that might have been practised upon him, to any heart-ache of his own, nor to an instance of female infidelity in his house. Movements in a low or wicked company, a long separation from her husband, excessive and indulgent fondling and a residence in another's house are the factors which excite a wife to break her plighted faith. Who is he who can boast of a spotless pedigree ?

Where is the man who has never been assailed by any malady ? Who is he whom danger doth not beset in life ? Who can be sure of the perpetual favours of fickle fate ? Who is he whom opulence filleth not with pride ? Who is he who standeth above all probability of danger ? Where is the man who is impervious to female charms ? Who is he whom a king doth love in his heart ? Who is he whom Time doth not sway ? Who is he whom begging doth not lower ? Who is he who being netted with the guiles of the crafty, has come off unscathed ? Perpetually in distress is the man who has no friends or relations of his own, nor endowed with a sharp intellectual faculty and incapable of putting a success to better advantage. Wherefore should a wise man engage in a pursuit, success in which does not bring in any profit, and failure whereof is fraught with dangerous results. Quit the country where you can find neither friends nor pleasures, nor in which is their any knowledge to be gained.

Acquire that wealth which kings or thieves can neither extort nor steal and which follows a person even beyond the grave. Your successors, after your demise, shall inherit and divide among themselves the wealth which has cost you lifelong and killing toils to acquire

The soul only enjoys the fruits of the sins and inequities involved in the acquisition of wealth which, again, forms the portion of others who come next. A miser, earning and hoarding up gold without knowing its proper use, is like a mouse which steals from other men's granaries, and is only troubled with the care of defending his ill-gotten gain. A miser, naked, wretched and lamenting the loss of his fortune by striking his hand against his forehead, shows but the evil effects of not making any gift (proper use of money). A miser, continually crying for fresh hoards, and stretching out his palms in greed, demonstrates but the plight in which non-giver would stand in his next birth. May you never be in such a predicament.

Money hoarded up by a miser simply for the pleasure of hoarding, without being spent in the celebration of a hundred Horse-Sacrifices, or in relieving the want of the wise and the erudite, ultimately finds its way into the coffers of thieves and king's courts. The wealth accumulated by a miser, never comes to the use of the Brahmanas, nor to that of his own relations ; is never spent for any

religious purpose, nor in purchasing his personal comforts, but is consumed by fire, thieves, and law-courts. May that wealth which is acquired by vicious ways, or by excessive toil, or by bowing down to one's enemies, be never yours.

Non-cultivation thereof, is a blow to one's learning; a shabby dress is a blow to a woman; eating after digestion is a blow to a disease; and cleverness is a blow to one's enemies. Death is a penalty for theft, a separate bed is the punishment for a wife, a cold greeting is the punishment for deceitful friends, and non-invitation is the punishment for Brahmanas. Rogues, artizans, servants, bad men, drums, and women, are softened and set right by beating. They do not deserve good behaviour. A mission is the true test for the efficiency of one's servant; adversity, for the sincerity of one's friends; and loss of fortune is the proper occasion to test the fondness of one's wife. A woman takes twice as much food, is four times as much cunning, six times as much resourceful, and eight times as much amorous, as a man. Sleep cannot be conquered by sleeping. A woman knows no satisfaction in sexual matters. Fire cannot be conquered with logs of wood, nor thirst, with wines. Amorous fancies in women, are roused up by a meat diet and emulsive fares, by good apparels, flowers, perfumes and wine. Verily do I say unto you, O Shounaka, that even an ascetic Brahmacharin, becomes fascinated [at such a sight], and the sexual organ of a woman, is moistened at the sight of a handsome and well-dressed youth, even if he happen to be connected with her in the relationship of a father, a brother, or a son. A woman as well as river, let alone, is sure to take the downward course. A woman, under the circumstance, brings down the honour of her family, while a river tumbles down her banks. A free woman, or an unchecked stream of water, is sportive in her course. Fire is never satisfied with fuels; nor an ocean is satisfied with receiving rivers. Death knows no satiety; and a woman knows no gratification in matters sexual. A man knows no satiety in discoursing with good and sincere talkers; pleasure never palls; and a man knows no satisfaction as regards the increased duration of his life and increased number of his progeny. A king knows no gratification in the acquisition of wealth, nor is an ocean satisfied with the increase of its tributaries. A learned man knows no con-

tent in discoursing, nor the eyes suffer any satiety with their feasts of royal sight (sight of the king).

Those excellent men, who live by plying any honest trade, and rest contented with money honestly earned and obtained, are true to their own wives and pass their time in intellectual pursuits, practise hospitality to all comers, and are the lords of their own senses, attain liberation even in their own homes. Residence in a brick-built house of one's own, in the company of a beautiful and loving wife, bedecked with ornaments, and in elysian felicity, should be ascribed to the dynamics of good deeds done in one's prior birth. A woman baffles the best wisdom of the wise. She is incorrigible and simply incomprehensible, being incapable of being won with flattery, jewels or frankness, or of being cowed down to submission with threats of violence, and sets at naught the injunctions of the Shastras, little by little a man should acquire learning. Little by little a mountain should be climbed. Little by little desires should be gratified, and virtues acquired. These five things should be gradually performed.

Eternal are the effects of divine worship and contemplation. Through all eternity runs the merit of the gift to a Brahmana. Eternal is the happiness which a good friend and a good education confer on a person. Pitiable, indeed, are they who have got no education in their childhood, and fail to secure any wealth and wives in their youth. They may be likened unto the beasts that roam about the world in the guise of human beings. A student of the Shastras, shall not constantly indulge in thoughts of eating, but travel even to a distant clime for his study with the speed of the celestial Garuda (the bird of conveyance of the divine Vishnu). Like the lotus in winter, those who have not studied out of playful tendencies in their infancy, and have defiled their souls with the follies of youth, shall be withered up in their old age, overwhelmed with griefs and cares.

Disquisition on Religion and Godhead are as old as the human race, yet the Srutis could not come to an agreement *anent* those subjects. There is not a Rishi but propounds a theory of his own. True religion is hid in a cave. The path of the masters is the true path in life.

The latent, or hidden workings of a man's mind, should be gathered and ascertained from his mien, demeanour and the contortions of his face and eyes. A wise man can catch the significance

even of an unarticulated speech. The function of the intellect is to read the language of demeanours, etc. Even a baast can understand the meaning of an articulated speech. Do not horses, elephants etc., execute the biddings of their drivers? Tumbled out of a fortune one should start on a pilgrimage to a distant shrine. Deviation from the path of truth leads to Rourava (a hell of that name), deprived of the privilege of trance (occult sight). One should bide his time with truth and patience. Outside his kingdom, a king should go out on hunting excursion in the forest.

M. N. D.

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NATIONAL MAGAZINE
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No. 7.—JULY, 1908.

THE GREAT JUTE CASE OF DACCA.

INTRODUCTORY NOTES.

In June 1908, the Honourable Mr. Chitty, Judge of the Calcutta High Court, delivered judgment on a case of the highest importance to mercantile houses, banking institutions, and insurance companies. The case was no less interesting to the general public, on account of the amazing incidents revealed in its course, which formed a romance of youthful ambition, of frantic struggles against adverse circumstances, of implicit trust on the sanctity of friendship, of suspicion of stain on a ground pure and white, of fatherly sorrow and anxiety, of ultimate ruin, and of a hair-breadth escape from a still more calamitous fate. The plaintiffs were the Bank of Bengal and the defendants were Messrs Birkmyre Brothers, but to the mind of an ordinary layman, the position of the parties seemed to get reversed as the whole affair dragged its weary length. The leading counsel for both parties showed out in their brightest effulgence : Messrs. Garth and Sinha for the Bank and Messrs. Norton, Knight, and Pugh for Birkmyre Brothers. Mr. Sinha, though unsuccessful at the end, fully maintained the reputation he has earned as the greatest Bengali Barrister of the present day and justified his selection by Government for the high position he holds, and the hope for a higher destiny which his countrymen silently harbour in their mind. The manner in which Mr. Norton conducted the contest gave the promise of a brilliant career in this Province, which has since been fulfilled, for he has taken the Calcutta Bar by storm, and may,

with pride, exclaim "*Veni, Vidi, Vici*," like the celebrated hero of a more sanguinary warfare. No less praise is due to Mr. Hutchison, whose foresight and grasp of the true aspect of the case achieved a signal triumph for his firm and justified the confidence which Birkmyre Brothers placed on his business capacity. The case took thirty sittings to finish, and the proceedings assumed a voluminous character, which some enterprising publishing firm might have brought out in a pamphlet form with advantage both to itself and the general public. In the absence of such an enterprise, we give below the decision of the Calcutta High Court with a brief preliminary account of the affair which we hope will be found interesting and instructive by our readers.

Narainganj is the river-port of Dacca, the capital of the Province of Eastern Bengal and Assam. The Buriganga, connects it with the river system of the country, that high-way of commerce in ancient times which carried on its bosom boats laden with the flowered fabrics of Dacca, eventually to be wound round the proud heads of the nobles of Persia, or the celebrated muslins called the *Shabnam* or the "Morning Dew," and the *Ab-rowan* or the "Running water," to be made into gowns for the luxurious ladies of Nero's Court in Rome. Here, Mr. Savage, a young gentleman of twenty-one, highly connected, began business as a jute merchant in 1901. His capital was small, but he was enabled to carry on the work with the aid of the Bank of Bengal, which financed him, holding the jute in his godowns as security for the money advanced. The Bank has a branch in Dacca, of which a gentleman, named Mr. Bruce-Smith, was the head during the time of its transactions with Mr. Savage. The advance by the Bank was at first limited to Rs. 1,50,000, but this limit was subsequently increased to Rs. 2,80,000, and Mr. Savage was required to furnish Mr. Bruce-Smith with a stock statement every week, shewing the quantity of jute stored in the godowns as security for the money received. The transactions between Mr. Savage and the Bank of Bengal thus went on smoothly till February 1907. At the beginning of this month Mr. Savage owed the Bank Rs. 2,80,000 and the stock-statement submitted on the 10th shewed that Mr. Savage held in his godowns 60,000 maunds of jute, valued at about Rs. 3,60,000, as security for his liability. On the 27th of February Mr. Bruce-Smith inspected the godowns,

and was surprised to find that instead of 60,000 maunds of jute there were only 5,000 maunds visible. Mr. Savage was not present at Narainganj at the time, having gone on a shooting expedition to the interior. He was telegraphed for and on his return on 2nd March he explained that the missing 55,000 maunds of jute were shipped for Calcutta by his Head Clerk without his permission. He, however, offered to make over the sale-proceeds to the Bank, but in a subsequent interview with Mr. Bruce-Smith he changed this offer and promised to fill his godowns within a week, *i. e.*, by 9th March, with sufficient jute to cover the advances he received from the Bank. This, however, he was not able to do. On the 7th March 1906 he entered into an agreement with the Alliance Jute Mills to sell it 8,000 maunds of jute valued at Rs. 78,000, and two days later, *i. e.*, on the 9th of March, he made another agreement with Messrs. Birkmyre Brothers to sell them 16,000 maunds valued at Rs. 1,27,000. At the same time he insured his stock with different Insurance Companies for over six and half lakhs of rupees. He presented the above sale bills to the Dacca Branch of the Bank of Bengal and the Dacca Branch credited the amounts to his account, *viz.* Rs. 78,000 on account of the sale of 8,000 maunds of jute to the Alliance Bank and Rs. 1,23,000 (Rs. 1,27,000 less discount) on account of the 16,000 maunds sold to Messrs. Birkmyre Brothers. The Dacca Branch of the Bengal Bank sent the sale bills to the Head Office in Calcutta and in due course they were sent to the Agents of the Alliance Mills and to Messrs. Birkmyre Brothers for acceptance. The Agents of the Alliance Mills (of whom one was a Director of the Bank) refused to accept the bills and the amount had to be written off in the books of the Bank of Bengal. But Messrs. Birkmyre Brothers accepted the bills, having not the least suspicion that anything was wrong, specially as the name of the Bank of Bengal, the credit of which is as good as that of the Government of India, was mixed up with Mr. Savage's business. On the 17th of March a fire broke out in Mr. Savage's godowns, and most of the jute stored in the godowns was destroyed. The origin of the fire was mysterious, and Mr. Savage was accused of arson and with cheating, the suspicion being that he, having very little jute in the godowns and being unable to liquidate the advances he received from the Bank of Bengal and to supply the jute

he had agreed to deliver to the Alliance Jute Mills and Messrs. Birkmyre Brothers, himself caused the fire, in order to fraudulently obtain from the Insurance Companies the sum of six and half lakhs of rupees for which his stock was insured. He ultimately stood his trial for submitting a fraudulent claim to the Insurance Companies, and was acquitted of this charge. Then began the case the Bank of Bengal and Messrs. Birkmyre Brothers which is the subject matter of the present article. As said before, Mr. Savage entered into an agreement with Messrs. Birkmyre Brothers to deliver them 16,000 maunds of jute on a certain date, that this sale bill was presented to the Dacca Branch of the Bank of Bengal, that the Bank credited the sum of Rs. 1,23000, to Mr. Savage's account (Rs. 1,27,000 less discount), and that Messrs. Birkmyre Brothers, suspecting no wrong, accepted the liability to pay the above sum to the Bank. But when the facts relating to Mr. Savage's financial position, the quantity of jute he actually had in the godowns, and the mysterious circumstances under which the fire originated came to light, Messrs. Birkmyre Brothers repudiated their liability, contending that Mr. Savage had no jute to sell them, that his agreement with them was therefore a fraudulent one, and that the Bank of Bengal did not take sufficient care to prevent the fraud being practised upon them. Messrs. Birkmyre Brothers came out victorious in the contest, and the Judge decreed in their favour on the ground that Mr. Bruce-Smith, the head of the Dacca branch of the Bengal Bank, was not sufficiently circumspect in his dealings with Mr. Savage.

With this brief introduction we give the judgment delivered by His Lordship, the Hon'ble Mr. Chitty, Judge of the Calcutta High Court, which will further elucidate the facts of this most interesting case.

BENGAL BANK V.S. MESSRS. BIRKMYRE BROTHERS.

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CLAIM DISMISSED WITH COSTS.

Text of the judgment.

The Judge and Mr. Bruce-Smith.

At the High Court yesterday Mr. Justice Chitty delivered judgment in the case of the Bank of Bengal against Messrs. Birkmyre Brothers, dismissing the claim with costs on scale No. 2. The defendants were also awarded the cost of the Commission, and all reserved costs in the suit.

The following is the full text of the judgment —

This is a suit by the Bank of Bengal as payees against Messrs. Birkmyre Brothers, a firm of merchants in this city, as acceptors of twenty three Bills of Exchange of the aggregate value of Rs. 1,27,000. The suit was originally filed under Chapter XXXIX of the Civil Procedure Code. The defendants obtained leave to defend and by their written statement admitted the acceptance and dishonour of the Bills. They set out the facts of the case and pleaded (1) that the Bank were not *bona fide* holders in due course of the bills; (2) that they were not liable to pay on their acceptances, the consideration for which had never existed or failed; (3) that such acceptances were procured by the fraud of one Henry Savage and that the Bank had, or must be taken to have had notice of that fraud; (4) that the Bank had not acted in good faith in presenting the Bills for acceptance; (5) that the Bank by presenting with the bills, documents bearing the Bank's stamp had warranted the genuineness of the said documents and the existence of the 4,000 bales of jute in respect of which the Bills were drawn; (6) that the Bank could not recover on these bills without making good the 4,000 bales or their value.

The Bank have filed a written statement in reply. The suit came on for hearing before me on the 26th April, 1908, when it appeared that before the apart or make provision from any jute claimed by them, 4,000 bales to answer the said contract and letter of hypothecation of the defendants with average?

Commission to examine witnesses at Naraingunge was granted ; two issues only had been suggested and had been framed by the Court: (1) whether the acceptances were induced by the fraud of the drawer, and (2) whether the plaintiff Bank had notice of such fraud on or before the acceptance of the bills.

Defendant's counsel admitted that the burden of proof on the first issue was upon the defendants, but contended that if they discharged that, the burden disproving notice would be upon the plaintiff Bank.

THE NEW ISSUES.

He then raised nineteen further issues as follows :—

(3) Did the plaintiff Bank under the letter of hypothecation of 20th February 1907, have a lien on all jute purchased by Savage on his premises at Naraingunge ?

(4) There between 27th February and 17th March, 1907, any and what jute purchased by Savage and in his premises at Naraingunge, which was not under pledge to the plaintiff Bank ?

(5) On 4th and 8th March, 1907, had Savage in his premises in Naraingunge the 4,000 bales described in the bought note of the 8th March, 1907, not under lien to the plaintiff Bank ?

(6) If not did the plaintiff know or ought plaintiffs to have known, or could they by due inquiry have known that the had not the 4,000 bales ?

(7) Was the plaintiff-Bank aware or should it have been, or could it by due and reasonable care and enquiry have become aware, of the stocks purchased by Mr. Savage which were on his premises at Naraingunge between 27th February and 17th March 1908 ?

(8) Did the plaintiff-Bank ever release from the jute under lien to them, or set apart.

(9) Did the plaintiff-Bank ever set apart any jute to answer the said contract and letter of hypothecation ?

(10) Had the plaintiff-Bank through its directors and officials in Calcutta information as to the involved position of Savage and the nature of his dealings or information which put it, or should have put it, on inquiry as to the involved position of Savage, or the nature of dealings ?

(11) Had the plaintiff-Bank on 13th March, 1907, when it

presented the bills in suit for acceptance to defendants, knowledge of the nature and character of the documents which accompanied such bills.

(12) Had the plaintiff-Bank on 13th March, 1907, information that the said Savage had not in his premises in Naraingunge 4,000 bales to answer the said contract, or had it information which put it upon inquiry, or from which it could or should have learnt that the said Savage had not the said 4,000 bales?

(13) Were the 4,000 bales described in the said contract in the premises of Savage at Naraingunge at any time between the date of the said contract and the 17th March, 1907?

(14) Have the defendants ever received the said 4,000 bales or any part thereof?

(15) Have the defendants received any consideration in respect of the said acceptances?

(16) Are plaintiff-Bank *bona fide* holders in due course of the said bills?

(17) Who were the parties to the transaction of accepting the said bills?

(18) Should or could the plaintiff-Bank have had notice of the fraud on or before the acceptance of the bills?

(19) Did the plaintiff-Bank represent and warrant when they presented the bills for acceptance with certain documents attached that the said documents were genuine, and that the 4,000 bales therein described existed as therein stated?

(20) Can the plaintiff-Bank maintain this action having regard to the provisions of Act XI of 1876?

(21) Is there an equity attaching to the bills which debar the plaintiff-Bank from recovering thereon unless they give the defendants the 4,000 bales?

To these Mr. Garth, for the plaintiff-Bank added two more:—

(22) Is it true as stated by the defendants in the letter of hypothecation taken by them from H. Savage that they had advanced Rs. 1,27,000 to Savage for the purpose of purchasing jute on the defendants' account.

(23) Is it true that Savage, as stated in the said letter of hypothecation, had purchased jute on defendant's account and on their behalf and with their money?

DEFENDANTS' "DEMURRER" PLEA.

The defence contained in issue No. 20 had not been pleaded by defendants in their written statement. It is in the nature of a demurrer and should have been tried as a preliminary issue. If it were a good plea it is obvious that the suit would not be maintainable, and there would have been no necessity for the protracted trial which extended to thirty-one hearings. I may as well deal with this issue at once and put it aside, for I am of opinion that there is no force in it. It was first argued that the transaction in the present case was not one authorised by the provisions of the Presidency Bank Act (XI of 1876) and I was referred especially to Sections 36 (a) (5) and (6). It may be at once conceded that the transaction was not one of that nature. The Bank did not advance money to Savage in this instance upon the security of bullion or other goods but upon accepted Bills of Exchange. It appears, however, equally clear that the transaction was one of discounting or buying Bills of Exchange, payable in India which is expressly authorised by Section 36 (c). Then defendants counsel referred to Section 37 (d) which prohibits the Bank from discounting or buying any negotiable instrument of any individual or partnership firm payable in the town, or at the place, where it is presented for discount, which does not carry on it the several responsibilities of at least two persons or firms unconnected with each other in general partnership. This provision cannot apply to the bills in suit, which, though discounted at Dacca, were not payable there but at Calcutta. Lastly I was referred to Section 42 and particularly to the proviso in that section. This refers to the establishment of branches and agencies and it is provided that no agency shall transact any business except as agent of its principal Bank. Here the Dacca branch acted throughout as agent of the Head Office and I am unable to see in what respect this section was infringed. I decide this issue, therefore, in favour of the plaintiff-Bank.

THE PRODUCTION OF DOCUMENTS.

Before dealing with the facts of the case I may here say a word on a matter on which defendants' counsel in his opening and throughout the case, dwelt with some insistence, that is as to the discovery in this suit. It was argued that the defendants went to trial on insufficient materials, that the plaintiff-Bank had not fully disclosed

the documents in its possession, and that its officers had not fully and sufficiently answered the interrogatories administered. I do not think the defendants have much cause for complaint. For the plaintiff-Bank two affidavits of documents were made. The documentary evidence is very voluminous. There was, and no doubt still, between the parties, a great difference of opinion as to what was relevant or irrelevant to this inquiry. I have decided that question in respect of a large number of documents, sometimes in favour of one and sometimes in favour of the other. Some documents were no doubt produced at the hearing. They have been put in and I do not know of any instance where it can be said that the documents have been done away with, nor do I know of the existence of any document (except perhaps the confidential note at Dacca as to client's credit) which could carry the case further, or assist me in deciding it. The action of defendant's counsel in refusing to look at, or put in, Savage's private account with the Dacca branch on the ground that it was produced too late was not in my opinion, justified. That account is not before the court and as it was said to be a petty account I did not call for it.

With regard to the administering of interrogatories I think that that process was somewhat abused by the defendants. The primary object of interrogating the opposite party is to obtain admissions for the purpose of shortening the trial. Here 166 interrogatories were administered, many relating to the contents of documents, many partaking of the nature of cross examination and otherwise objectionable. Had they been submitted to the court for approval, I cannot think that they would ever have been passed, and certainly not in their present form. Not content with this set the defendants sought to administer two other sets one to Mr. J. G. Shorrocks, and one supplemental to the 166 already mentioned. The applications were unsuccessful.

At the hearing a great deal of time was taken up in commenting on the answers to the first set of interrogatories, which appeared to me quite unnecessary.

THE FACTS OF THE CASE.

SAVAGE'S DEALINGS WITH THE BANK.

I now proceed to state the facts of the case as I find them admitted or proved. Henry Savage, Jr., son of the Hon. Mr. Henry Savage, Member of the Board of Revenue, Eastern Bengal and Assam, was carrying on business at Naraingunge as a jute merchant and baler. Though at the date of the transactions which gave rise to this suit, *viz.*, in March 1907, he was not more than twenty-six or twenty-seven years of age, he had been doing business at Naraingunge for about six years. He traded there in the name of James Arbuthnot and Co., having taken over that firm's business. It should be stated that there was and is a firm of the same name in Calcutta, who, however, had no partnership connection with Savage, though they acted as his agents in this city. It is not necessary to trace Savage's dealings at Naraingunge through the earlier years. For the purposes of this case it will be sufficient to consider them in detail from 1st July, 1906, when the jute season 1906-07 commenced. It may, however, be well to mention very briefly, how Savage came to deal with the Bank of Bengal. The Bank had financed him from the commencement, the guarantee in the first instance being a promissory note by his father for Rs. 1,50,000. This pro-note was withdrawn or cancelled in 1904 or 1905. For the season 1905-06, Savage appears to have worked under a cash credit agreement similar to the one which we find in force in the early part of 1907 (Ex. 47, dated 20-1-07). The business for 1905-06 did not turn out well and we find that Savage had a large balance to his debit, against which his father was, in the early months of 1906, making monthly payments of Rs. 1500. After giving credit for these that account showed a balance against Savage on July 31, 1906, of Rs. 19,335-3. This was cash credit account No. 1. Meanwhile cash credit account No. 2 was opened on 1st July, 1906, with a cash balance in Savage's favour of Rs. 25,085-14-8. It is not quite clear whence this was derived, but it is clear that after one month, *i.e.*, on 1st August, 1906, the balance due on the old account was debited Rs. 19,335-4, thereby reducing that opening credit to something under Rs. 6,000.

The method of financing Savage by the cash credit agreement

was a simple one. by an agreement (which at that time under the limitations of the Presidency Banks Act subsisted for a period of only three months and had then to be renewed), Savage pledged so much jute to the Bank in return for which he was allowed an overdraft of so many rupees, the amount depending, of course, on the current value of jute, and other circumstances. He agreed that the jute so pledged, and all jute thereafter deposited with the Bank, should be placed in their possession and under their control. The agreement fixed the amount of the overdraft and provided that the Bank should not be required to advance more than 75 per cent. of the value of the goods pledged. The borrower was required to make daily returns to the bank of the goods under lien. These returns have been known in this case as stock memos, (a bundle of which has been put in as Ex. 50) but it may be stated that the requirement for their daily submission was not in practice complied with. The agreement lastly provided for the release of excess security, but it does not appear that any such release was ever made. The cash credit agreement under which Savage was working from 20th June, 1907, is Ex. 47. Besides the cash credit account, which was in the name of James Arbuthnot & Co., Savage had a private account with the Dacca branch in his own name. This was a petty account and it has not been considered in this suit.

The agent of the Dacca Branch of the Bank of Bengal from May 1904 was Mr. Bruce-Smith. He was a friend of both Mr. Savage Sr., and his son. The Dacca branch has a Pay Office at Narain-gunge, about nine miles away. Savage's premises, his bungalow, godowns, sheds, and office were on the other side of the river from the Pay Office. They are shown on the plans put in with the evidence taken on Commission. The practice was, or should have been, for Mr. Bruce-Smith to inspect the jute at Savage's premises, at least once a week, in order to satisfy himself that the jute under lien to the Bank was there.

The state of customer's accounts was reported weekly to the Head Office in the shape of cash credit returns (Ex 48). In those were given the balance at date, the drawing power, particulars of security, the fire insurance effected, and the date of the last inspection.

SAVAGE'S CASH CREDIT ACCOUNT.

In October 1905 Savage's cash credit had been increased from Rs. 1,50,000 to Rs. 2,00,000. On 4th August, 1906, we find Mr.

Bruce-Smith asking whether the Bank would extend the amount to Rs. 3,50,000. The correspondence that then ensued between Mr. Gray, the officiating Secretary and Treasurer is very significant. Mr. Gray on 6th August asks where the capital is to come from to provide a margin of 30 per cent. : to which Mr. Bruce Smith replies that Savage's capital is the 25 per cent. margin and the difference of value between the Bank's normal and the actual market rate. Mr. Gray confessed himself unable to understand this, and in reply to his further inquiry Mr. Bruce-Smith writes (15-8-06) that Savage puts his capital at Rs. 1,10,000 *i.e.* Rs. 70,000 in cash and Rs. 40,000 in block, including three steam launches. Mr. Gray again demurred and on 22-8-06 Mr. Bruce-Smith sent forward a request for an advance of Rs. 2,80,000 against specified jute then in Savage's godowns. Ultimately on 1st September Mr. Gray wrote : " If you are satisfied that Messrs. Arbuthnot & Co. have a cash capital intact of Rs. 70,000, you have discretion to raise their drawing power to Rs. 2,80,000."

The drawing power was accordingly raised though I cannot find that Mr. Bruce-Smith took any steps to satisfy himself as to the Rs. 70,000 cash capital. Nor have I any evidence which would point to any such capital having ever been in existence. Some question was raised as to what was meant by " cash capital intact." By "cash capital intact" must be meant capital in money or marketable securities. "Intact," Mr. Bruce-Smith admitted, meant unencumbered and available for purposes of the Bank.

From November 1906 to 27th February, 1907, there is a hiatus in the correspondence between Dacca and the Head Office relating to Savage's account. It has been suggested that letters which passed during this period have been kept back, but I see no reason for accepting such suggestion.

SAVAGE GETTING INTO DIFFICULTIES.

Having regard to his subsequent want of care I can well understand that Mr. Bruce-Smith did not find anything during that period which called for a special report to head-quarters. The letters which passed between Savage at Naraingunge and Messrs. James Arbuthnot & Co., and G. H. L. Mackenzie (the partner in James Arbuthnot & Co. of Calcutta) during the months of January, February and March, 1907, show that Savage was

getting into difficulties as regards his business. The Calcutta firm are complaining that he is not keeping his promises; that he is sending jute of inferior quality; that he is drawing bills upon the Calcutta firm when expressly told not to do so, a process which happens to have been repeated several times in spite of remonstrances. All this is, of course, evidence against Savage only upon the first issue. It is not evidence against the plaintiff Bank.

THE ALTERATION OF THE JUTE RATE.

The first date in 1907, which is of importance as regards the plaintiff-Bank, is the 7th of February, when Savage submitted a stock memo. to the branch at Dacca showing a total of 41,865 maunds in stock, which at Rs. 9 per maund, gave a value of Rs. 3,76,785. In the subsequent week Mr. Bruce-Smith changed the rate at which Savage's jute was valued from Rs. 9 to Rs. 6. At first sight it seemed that this was done to make the Bank's position appear more secure. I discovered subsequently however, that the rate was not changed only in Savage's account but also in the accounts of other merchants. Whether it was due to an actual fall, or to an anticipated fall, in the price of jute, is not clear, but it is, I think clear that the rate was then generally changed. In the stock memo. of the 12th of February, the rate is given at the top at Rs. 9, which, for 41,865 maunds represents a value of Rs. 3,76,785. At the foot of the same memo. the rate is entered as Rs. 6 and, as if to keep the value of the jute in stock intact or nearly the same, 25,000 maunds of loose jute are entered as purchased for Rs. 24 405, or a little less than a rupee per maund. No reasonable explanation is forthcoming as to how this entry was so made. Had Mr. Bruce-Smith seriously investigated the matter, he must have at once been put upon inquiry as to how Savage had managed to purchase 25,000 maunds in those five days at such a ridiculously low price, and whether those 25,000 additional maunds were actually in the godowns.

The following day, the 13th of February, Savage sent another stock memo. in which the rate is given throughout as Rs. 6 and the figures there for the amount of jute and the value, correspond.

On the 16th of February, Mr. Bruce-Smith submitted a cash credit return to the Head Office in which he gave as the date

of his last inspection the 16th of February. This is an inaccuracy, as he now admits that he last inspected on the 13th. On that date he says that Savage told him that he was leaving Narain-gunge on a shooting expedition on the 16th, and we find that Savage did leave Naraingunge on the 16th. Mr. Bruce Smith did not go near the premises again until the 27th, though in his cash credit return of the 23rd February, we find him giving that as the date of his last inspection. As a matter of fact Savage did not leave Naraingunge, as appears from his own letters to Mr. Mackenzie of the 18th and 20th, until the 21st of February, and he must therefore have been at Naraingunge on the 20th. The dates are of importance only as bearing on the probability or improbability of the disappearance of 60,000 maunds, to which I shall presently refer. The period between Savage's departure and Mr. Bruce Smith's inspection on 27th February was only six days.

THE VANISHED JUTE.

We now come to the events of the 27th of February, on which date Mr. Bruce-Smith admittedly went down to inspect Savage's premises. There he found that, instead of 62,000 maunds of jute as given in the stock memo. of the 13th, there were only 2,000 maunds of jute in the godowns and 3,000 maunds in a flat. This must have been, and no doubt was, a great surprise to him, and, on that day, he telegraphed to the Head Office the result of his discovery. He also wrote giving some further details. In his letter he says that the head clerk of Savage had told him that the jute had all been shipped direct to Messrs. James Arbuthnot and Co. at Calcutta. Mr. Bruce-Smith, however, took no steps to verify that statement or to discover where the 60,000 maunds of jute had gone. He made no inquiry of the steamer agents, nor did he set on foot any inquiries in Calcutta. Why he did not do so remains unexplained. All that he can say is that he waited for Savage's return on the 2nd of March. He did, however, cause Savage's head clerk to wire to Savage to expedite his return. Those telegrams are not before me—except so far as Mr. Bruce-Smith admitted their purport in cross-examination. He admitted, however, enough to show what appears to be an unaccountable indifference on his part in the matter, but his explanations were by

no means satisfactory, and yet, on his own showing, he remained passive.

On the 1st March, the Head Office telegraphed to Mr. Bruce-Smith inquiring whether the account was now in order. The next day, the 2nd of March, is of importance. On that day, Mr. J. C. Shorrock, in Calcutta, wrote a confidential letter to Mr. Dunbar (Ex. 13). It should be stated that Mr. Shorrock is a member of the firm of George Henderson & Co., and was at that time a Director and, I understand, President of the plaintiff-Bank. He communicated to Mr. Dunbar rumours which had reached him from Naraingunge to the effect that Savage was "broke." On this, the Head Office sent to Mr. Bruce-Smith a telegram (Ex. 14*r*) to the effect that unfavourable rumours were afloat regarding Savage and that he should use every endeavour to secure the Bank from loss.

THE "BRUCE-SMITH" LETTER.

Meanwhile, in the early morning Savage had returned to Naraingunge and in the forenoon he wrote to Mr. Bruce-Smith the letter (Ex. 14) which has been called the "Bruce-Smith letter," to distinguish it from his subsequent official letter of the same date. In that letter he distinctly states that the stock of jute, which was drawn against from the Bank, had been shipped to Calcutta. He says that as only a nominal price had been drawn for he expects an increase of at last Rs. 2 per maund on the sale, and promises, after getting the money, to credit it to his account. He also states that he had *beparis* who were bringing in jute and he expects that in a few days everything would be all right. He asks Mr. Bruce-Smith never to consult with his babu as he knows (he says) absolutely nothing about his business. Mr. Bruce-Smith was apparently not satisfied with this explanation, and he telephoned to Savage to come over and see him at Dacca. This he did in the afternoon, and from the conversation which then took place, and, the letter (Ex. 16) and its enclosure, it is clear that Savage must have gone back entirely from what he had said in his letter of the morning and made an entirely different proposal to Mr. Bruce-Smith which the latter accepted. Mr. Bruce-Smith got Savage to write the letter which he enclosed with his own of even date to the Head Office. Some question arose

as to where this letter was written. It appears to be on the Bank paper and I have little doubt that it was written at the Bank at Dacca. In that letter Savage says that when he went away from Naraingunge on the 16th of February (it was I have said, really the 21st) he told his head clerk not to ship any of the Bank's jute until an equivalent had come in from the mofussil, but that he found on his return that most of that jute had been shipped and practically nothing had come in. He then promises that on the 9th of March, he would have in his godown at Naraingunge sufficient jute to cover the Bank's advance, the proceeds of the bills of lading of which he would handover to Mr. Bruce-Smith for credit on his account. This letter Mr. Bruce-Smith sent on with his own, and in his own he accepts Savage's statement to the effect that his clerk had shipped contrary to his orders and he concludes by saying that he had every reason to believe that by the end of the next week there would be sufficient stock of jute in Savage's godown to satisfy the Bank's requirements, the proceeds of which stocks as they were shipped, would be credited and his account adjusted.

A "SATISFACTORY EXPLANATION."

On the same day he also telegraphed to the head office, "Just seen party mentioned. Explanation satisfactory. During absence head clerk shipped jute before equivalent arrived from his mofussil agencies. Promises full stock on 9th March. Proceeds shipments will be credited cash credit account." Mr. Bruce-Smith has been unable to give any intelligible explanation as to why he so readily accepted Savage's story of the afternoon, which was directly contradictory to his letter of the morning, or why he accepted the bare promise to make good the deficiency in a week, in preference to the more substantial promise to pay a definite sum of money to credit of his account.

Mr. Bruce-Smith's telegram did not meet with favour at the head office. By the letter of the 4th March, Mr. Dunbar says he cannot understand the wording "Explanation satisfactory," and he further asks how 55,000 maunds could possibly disappear between Mr. Bruce-Smith's inspection of the 23rd and the 27th of February. He continues with a string of pertinent inquiries: what the Bank's durwans were doing; how was it that the daily

stock memo was not furnished; how was it that the jute was shipped without delivery orders from the Dacca agents; and he concludes by warning Mr. Bruce-Smith that it was clearly his duty to take extra precautions, as he was well aware that the head office did not regard the account with favour, and that it was considered that the Bank was taking undue risks in the matter. Before Mr. Bruce-Smith's reply was received, Mr. Dunbar wrote again on the 5th (Ex. 16 b) inquiring what Savage had done with the money representing the 55,000 maunds of jute, and why had it not been paid into the firm's cash credit account. Mr. Bruce-Smith replied on the 8th of March, and it is impossible to read that letter without feeling how extremely unsatisfactory a reply it is. He there states that jute was now coming into Savage's godowns freely and that he should go on Monday next, *i.e.*, 11th March, to inspect the godowns, when he expected to find quite a sufficient stock to satisfy the Bank's requirements. He adds: "The Bank's durwans invariably report when there is any change in the stocks, but in this case the durwans are unable to give a satisfactory reply as to why they did not report any change and have had to be changed." He concludes by saying that Savage now tells him that the money representing the jute had been, during his absence, given by the head clerk to the *beparis* instead of being paid into the firm's cash credit account, and that the head clerk had since been dismissed. I may here mention that I have been unable to find out what the precise duties of the durwans were. Mr. Bruce-Smith's replies on the subject, both to the interrogatories and in Court, were hopelessly conflicting and confused. Mr. Moberley was not much more intelligible. That the durwans were supposed to exercise a control over jute going out and coming in, and were expected to report is clear; but how this check was exercised is unexplained. It is evident that it was in practice of very little use, and for this inefficiency the agent of the plaintiff Bank at Dacca was no doubt to blame. Mr. Bruce-Smith's letter of 8th March, like its predecessors, found little favour at the head office, and Sir William Cruickshank pertinently notes upon it. "Did it not occur to agent to inquire why the money was given to the *beparis*? Was it due to them for jute? Have the sufficient stocks referred to been paid for?" Meanwhile, on the 5th of March, Savage had written to Bruce-

Smith assuring him that he was getting in all the jute he possibly could, that he was shipping bales but would like to draw against them as the money he expected from Calcutta had not arrived till then, and he wanted the money to pay for some of the imports immediately on commencement of weightment, so as to get a real good name in the bazaar. He also wrote a short letter to the same effect on the 6th March. How Mr. Bruce-Smith came to accept these promises without any investigation and without any endeavour to elicit what truth there was in Savage's statements, which he could have done without the least difficulty, it is impossible to say.

THE ALLIANCE BILLS.

On the 7th of March Savage had drawn bills Nos. 473—480 on the Alliance Jute Mills Co., Ltd., for Rs. 78,000 against 2,000 bales. Those bills he had discounted with the plaintiff-Bank at Dacca and received for them a credit of Rs. 76,927-8. Of this he had been allowed to draw out Rs. 30,000 in cash on the same day. Those bills reached Calcutta on the 9th and were refused acceptance. We know now, what was not known to Mr. Bruce-Smith on that day, viz., that the Alliance Jute mills required bills of lading before they would accept the bills.

On the 4th of March, Mr. Savage, through his agents, Messrs. James Arbuthnot & Co., in Calcutta, had commenced negotiations for the sale to Messrs. Birkmyre Bros. of some jute. He was offering them, apparently, 4,000 bales of 3's and an equal number of 4's. Negotiations took place through Mr. Martelli, the broker, and eventually, on the 8th March, Mr. Hutchison, who then represented and now represents the defendants' firm in Calcutta, made the contract (Ex. I b). By that contract, the defendants agreed to buy 4,000 *kutch*a bales of Naraingunge jute, crop 1906-1907, and marked J. A. over D, at Rs. 8 a maund, delivery free at buyer's mill ghat by steamer and for rail shipment not before 31st instant, storing and insurance not to be charged for—reimbursement 90 day's draft against letters of hypothecation—sellers paying discount. The contract, therefore, was for ready goods, both delivery and payment being deferred. Against these 4,000 bales, on the 9th March Savage drew the 23 bills in suit. He had spoken to Mr. Bruce-Smith on the morning of that day when they met at the Naraingunge pay office, and had informed him that he would be

sending those bills to the Bank in the course of the afternoon. The bills arrived in the evening, after office hours, as the Bank closes at 2 P.M. on Saturdays. When Banking hours are spoken of it does not mean, of course, that the work inside the Bank necessarily stops. The clerks are there, as Mr. Bruce-Smith tells us, till late in the evening, remaining even on Saturdays till 6 or 7 P. M. Mr. Bruce-Smith says that those bills were put through the books on that evening. He further says that he did not receive the telegram from the head office announcing the dishonour of the Alliance Mills' bills (Ex. 20 a) until 9 P.M., after the transaction of the Birkmyre bills had been put through. Mr. Bruce-Smith is here, as in so many other instances, inaccurate. The defendants' bills were not put through all the books, if they were put through any on the evening of Saturday, the 9th. The books themselves show this. With regard to all but one, the Inland bill book. Mr. Bruce-Smith was constrained to admit that the entries were made on Monday, the 11th, and it would appear from their position in the books that those entries could not have been made until the evening of that day. It appears to me to be a matter of little importance whether Mr. Bruce-Smith heard of the dishonour of the Alliance Mill's bills before or after he had received the defendant's bills on Saturday, and that for two reasons. Firstly, Savage's bills had frequently before been refused acceptance in the first instance, the acceptors wanting time for inquiry and the matter being thus delayed, though the bills were ultimately accepted. The mere fact therefore that these bills were refused acceptance in the first instance would not be likely to arouse suspicion. Secondly, it is clear that the defendants bills were not sent forward to Calcutta until the 11th. Mr. Bruce-Smith had, therefore, a *locus penitentie* in the matter. Had he been so minded, he could have reconsidered the question of discounting these bills. He knew certainly by Monday that the Alliance bills had been refused, and it was perfectly open to him then to have taken steps, if he desired to do so, with regard to the 23 bills in suit. The bills were accompanied by an invoice, a letter of hypothecation and a letter of advice (Exs. 84,85,86). On them Savage received a credit of R. 1,23,535-14, which had the effect of reducing his overdraft to Rs. 99,252-4-6, against which he had a drawing power of Rs. 1,03,500 as shown by the stock memo. of 11th March,

MR. BRUCE SMITH'S COMPLAISANCE.

It will be remembered that Savage had promised Mr. Bruce-Smith to replenish his godowns by the 9th March. That promise he was unable to fulfil. On the 6th March he had given Mr. Bruce-Smith a stock memo. shewing only 12,600 maunds, the value at Rs. 6 being Rs. 75,600. On the 7th March he gave a stock memo shewing 19,000 maunds worth, at the same rate, Rs. 1,14,000. He had promised an increase of at least 10,000 maunds, but he was 3,600 maunds short of that. These two stock memos, with those of the 11th and 13th which followed, are very significant and it is difficult to see how Mr. Bruce-Smith could possibly have accepted them without comment. The ordinary procedure was for the stock memos. to be made out by a clerk and signed or initialled by James Arbuthnot & Co. They should also bear the stamped date of receipt by the Bank of Bengal, Dacca, on the left-hand top corner. But these four stock memos, the last which Savage ever put in, are entirely in Savage's handwriting. They do not contain the particulars for which the columns provide, and they therefore fail to show accurately what jute came in and went out. Nor do they bear the Bank's stamp of receipt, from which I infer that they were not received or dealt with by Mr. Bruce-Smith in the ordinary way. It must have been apparent to Mr. Bruce-Smith that Savage was not keeping his promises, and indeed he admits that on the 9th Savage asked him to postpone his inspection until Monday, the 11th, because the jute had not come in as expected. Once more Mr. Bruce-Smith blindly accepts Savage's word and postpones his inspection as requested. Mr. Bruce-Smith now swears that he did not inspect on the 11th, because Savage came to ask him not to do so. I am sorry to be unable to accept Mr. Bruce-Smith's word on this point. The documentary evidence to my mind shows clearly that he did go to Savage's godowns on the 11th. In the first place it appears from Mr. Bruce-Smith's own cash credit return for the week ending 9th of March. As I have said the date of the last inspection is given in the last column of those returns. In the return of the 9th March the date of the last inspection is given as the 11th of March. Now this in itself is peculiar, but it is quite possible on the supposition that the cash credit returns are not sent forward on Saturday, but generally on the Tuesday following.

It would therefore be perfectly possible for this cash credit return to correctly give, as it does give, the date of last inspection as the 11th of March. At the same time to put in a subsequent date, as Mr. Bruce-Smith himself admits, would be a matter out of the usual routine, the usual routine being for the babu to enter the Saturday as the date of last inspection. Mr. Bruce-Smith, moreover, admits that this could only be done by his express order and he says that he did give that order in anticipation of his proposed visit on Monday, and that he signed the return without noticing the error, although he must have signed it on the 11th or 12th and must have known that he did not inspect on the 11th. This is almost incredible, and his own document is clearly against the supposition. That again is corroborated in a very marked manner by two letters of Savage to Mr. Mackenzie, dated the 11th and 12th of March, which have been put in by the plaintiff. In the first he says "Bruce-Smith of the Bank has been here this morning and is satisfied with every thing." In the second, "the agent of the Bank was here yesterday and found everything to his satisfaction." No reason has been suggested why Savage should have made those statements if they were not true, and it is unlikely that if he had wished to make an untrue statement upon that point, he would have done so in that casual manner. I am, therefore, compelled to come to the conclusion that Mr. Bruce-Smith is either mistaken or that his memory has failed him on this point. This, it is needless to say, is of great importance because a visit to Savage's premises on the 11th must have clearly shown Mr. Bruce-Smith what he and Mr. Moberley discovered on the 13th, namely, how little jute there was there.

MOBERLEY'S VISIT TO DACCA.

Meanwhile Mr. Moberley, who is the Inspector of Branches in the plaintiff-Bank, had been deputed to inspect the Dacca Branch. He was sent down on an ordinary visit, but with special instructions to look into Savage's account. He had been acting as Deputy Secretary and Treasurer down to the 9th of March during the absence of Sir William Griekshank at Darjeeling. He was therefore cognisant to some extent of the matter which he had to investigate. Mr. Moberley left Calcutta on the 11th of March and arrived at Dacca about midday on the 12th of that day. On that day he

says he did nothing more than look into the books of the Dacca office and check the cash. It should be stated that on that day, the head office telegraphed to Dacca. "Your inland bills Nos. 473—480 Rs. 78,000 still refused acceptance. Please instruct." On that evening Mr. Moberley sent a telegram to the Head Office (Ex. 23.) In that he pointed out that Savage's cash credit account was now Rs. 1,35,000 and had been reduced by bills "of which Rs. 1,27,000 will reach to-morrow." He then gives Mr. Bruce-Smith's statement of the case. On the 13th, in the morning, Mr. Bruce-Smith and Mr. Moberley went to Naraingunge to inspect Savage's premises. There is not much dispute as to what they found, and I have little doubt that they were both also aware of what they did not find. They went all over the godowns and the result of their inspection was an estimate by Mr. Moberley of 2,000 maunds in bales and 11,000 maunds loose. The 500 bales were in an irregular pile in godown No. 1 (the baled jute godown). Both Mr. Bruce-Smith and Mr. Moberley say that there were two other small lots in that godown, of which Mr. Bruce-Smith admits one was said to have belonged to Gillanders, Arbuthnot and Co., and the other to Birkmyres. But so far as I can gather, these lots were very small and though the 110 bales due to Gillanders Arbuthnot & Co., and some few bales besides might have been there, 4,000 bales due to Birkmyres or anything like that number certainly were not there. So far as the Bank was concerned, when credit was given for Birkmyres bills, the indebtedness of Savage was covered on the 11th, but raised again by another Rs. 35,000 by reason of the cheque which he was allowed to draw on that day. Mr. Moberley on the 13th or 14th took from Savage a pledge of his block, which Savage valued at Rs. 80,000, but which we now know, has realised only Rs. 30,000. That was entered in the schedule to the cash credit agreement. On the 13th the Head Office wired to Mr. Moberley to get an expert to check and value the stock, and they added that the Alliance Mills bills were still unaccepted. Mr. Moberley had wired on the same day the result of his inspection.

Meanwhile, the bills in suit had reached Calcutta. They were sent on in the ordinary course to the defendants for acceptance. Mr. Hutchison says, and there is no reason to disbelieve him on this point, that the bills reached him shortly before the tiffin hour,

but were not actually accepted until 3-30 or 4 P.M. The usual course is this: the letter on arrival is opened by a junior officer. He hands the bills to another junior officer who enters them in the remittance book, Clerks then enter them in the "Bills for Collection" book. The bills are then sent in to the Cash department, where they are stamped with the Bank's rubber stamp, in the centre of which is inserted the register number of the bills. The same stamp and number is affixed to the documents accompanying the bills, in this case the invoice and the letter of hypothecation. The bills are then sent out by a sircar for presentation to the acceptor. It is only in exceptional circumstances that the matter is not one of simple routine and the higher officials of the Bank hardly ever see such bills. With the question how Mr. Hutchison came to accept them, I shall deal later on. He did accept them and they were returned to the Bank on the 14th March. Nothing important occurred at Naraingunge. On that morning Mr. Moberley saw Mr. Savage, who was then starting for Calcutta in order, as he said, to arrange about finance. Savage must have reached Calcutta on the 15th and left again the same day, arriving back at Naraingunge on the 16th. He did not, as he had promised, go to the Bank, nor did he, so far as I am aware, take any steps while in Calcutta to improve his relations with the Bank, with the Alliance Mills, or with Messrs. Birkmyre.

THE JUDGE AND THE FIRE.

On the 15th Mr. Alexander, the expert appointed in compliance with the Bank's instructions, inspected the godowns, and his report disclosed very much what Mr. Moberley and Mr. Bruce-Smith had found on the 13th, namely, about 1,000 bales in the godown, 875 bales shipped per flat *Glasgow*, and 4,000 or 5,000 maunds of loose jute in the sheds. The jute, he says, was of poor quality. Mr. Ducat also told him that Savage had about 4,000 maunds of loose jute on the 17th at Kaoraid. Mr. Moberley and Mr. Bruce-Smith went again to Naraingunge and they were there in conversation with Savage at the Naraingunge Pay Office when the report reached them that the latter's premises were on fire. They went across and were present at the fire for two or three hours. I do not propose to go into the details of this circumstance. It is dealt with at great length in the evidence. The evi-

dence leaves no doubt that in the opinion of those that were there the jute burnt did not exceed 1,000 to 1,200 bales and about 4,000 or 5,000 maunds of loose. I may, however, say that the outbreak of the fire is, in my opinion, as it seems to have been in the opinion of all who had anything to do with it, highly suspicious. We have the fact that the fire broke out in three distinct places almost simultaneously, although, owing to the strong north wind which was blowing at the time, it was almost impossible that the flames could have spread from one place to another. The destruction of Savage's office on the other side of the tank from the godown and assorting sheds seems to me to have been extremely suspicious. Indeed the whole circumstances point to incendiarism. It is true that Savage was subsequently arrested on the charge of arson and that charge was abandoned. He was subsequently prosecuted for attempting to cheat the Insurance Companies. On that charge he was tried at the May Sessions of 1907 in the High Court and acquitted. Those proceedings are not before me and I have nothing to do with them. Indeed the whole question of insurance, except to Savage's effecting it, seems to me to be irrelevant in the present case. On the issues which I have to try, the events subsequent to the 13th March can have little or no bearing except possibly the fire. If this be attributed to Savage's deliberate act, it would no doubt have a bearing on the question of fraud committed by him in drawing the bills in suit. It is, however, important to notice that there were insurances effected by Savage to a very large amount on jute alleged to be in his godowns.

THE INSURANCE CLAIMS.

There is no doubt that on these insurances both the plaintiff Bank and the defendants are making claims, that is to say, they have preferred claims and, in each case, those claims have been allowed to remain in abeyance pending the decision of this suit. Each party has been blamed by the other, chiefly the plaintiff-Bank by the defendants, for want of zeal in prosecuting these claims against the Insurance Companies. I am entirely unable to agree that this censure is deserved. I can see nothing unreasonable or improper in the Bank's choosing to bring the matter before the Court in a way which would be most satisfactory

to themselves, that is to say, by bringing a suit in which the burden of proof would be cast upon the opposite party ; nor is there anything to object to in either side allowing their claims against the Insurance Company to stand over until they have ascertained the result of the present action. For this reason I did not allow the correspondences with the Insurance Companies to be put in. I allowed each party to prove merely this much,—that each had preferred a claim against the Companies and that those claims remain in abeyance. I intimated that any letters which might contain an admission by the plaintiff Bank of their knowledge of Savage's fraud would be properly admissible in evidence, but though the letters were read I was unable to find any such admission in them. Such are the bare facts of the case. I will now discuss what conclusions are to be drawn from them, first as against Savage, and secondly as against the plaintiff Bank.

THE CASH AS AGAINST SAVAGE.

The first question does not present much difficulty. For the jute season 1906-7, Savage began, so far as I can see, without any capital other than his opening cash balance of Rs. 25,000 (reduced in a month by the debit of the old account to Rs. 6,000) and his block month Rs. 30,000 or Rs. 40,000. We find him working on Mr. Bruce-Smith to get him a drawing power from the Bank to which his financial position clearly did not entitle him. Early in 1907 he was drawing against his Calcutta agents for large sums unrepresented by goods. At the end of February comes the strange disappearance from his godowns in six days of 60,000 maunds of jute, which went no one knows whither, and which in all probability never existed. Then came his efforts to retrieve the situation. He draws on the Alliance Mill in respect of 2,000 bales, the existence of which is chimerical. He makes specious promises to Mr. Bruce-Smith which he clearly had no chance of fulfilling. Lastly, on 8th March, he contracts to sell to the defendants 4,000 bales of jute as ready goods which he had not then in his possession and had no reasonable prospect of purchasing. He then draws upon them for the price at 90 days' sight and discounts the bills with the plaintiff Bank. To these bills he attaches a letter of hypothecation in which he makes the allegation, which I find to be untrue, that the 4,000 bales are at

present stored in his godowns. It was said that he had other resources. Mr. Bruce-Smith reiterated this phrase, but every time he used it he was conspelled to admit that he had no knowledge of any such resource though he believed that Savage might have obtained further credit from the beparis, while his father Mr. Savage, senior, was believed to be a man of means. As for credit we find from the evidence of Rajani Kanto Dutta, Savage's head clerk, that on 5th March, 1907, when he left Savage's service, Savage was owing about Rs. one lakh to the beparis and aratdars. This must be after giving credit for the Rs. 17,000 drawn by Savage on 26th February, and said to have been paid to beparis. It may reasonably be inferred, and indeed it is clear from Mr. Bruce-Smith's evidence, that Savage's credit was almost if not quite exhausted. Within four days from the acceptance of the bills came the fire at Savage's premises, which arose under the most suspicious circumstances, one of which, and not the least, was the destruction of the office and with it all documentary evidence which could throw light on the actual contents of his godown and his true financial position. Under these circumstances the conclusion is unavoidable that the drawing of these 23 bills and the procuring of their acceptance by the defendants was a fraudulent act on Savage's part.

THE POSITION OF THE BANK.

The second question, what is the plaintiff Bank's position in the matter, is not so simple. Although upon the facts as proved I have not much doubt what the conclusion should be, here questions of law arise which are not so easy to solve. In his opening Mr. Norton dwelt much upon the question of the burden of proof, and insisted that if he could establish the fact of Savage's fraud, the onus would then shift to the plaintiff Bank who would have to prove that they had, or should, or could have had, no notice of it. I then intimated that I was not prepared to accept that proposition in its entirety. It seemed to me that it made no allowance for a perfectly possible case of both plaintiffs and defendants being victims of a fraud. If defendants were to establish a fraud, of which plaintiffs were the innocent victims, why should it be incumbent on plaintiffs to show that they had no notice of it? The case of *Jones vs. Gordon* (2 A. C. 616), on which so much reliance was placed, was very different in its facts

and so not entirely applicable. The judgments, however, of their lordships contain many remarks on knowledge and wilful abstinence from enquiry which are extremely pertinent to the present case. The cases cited on the other side by the Advocate-General, authorities founded on the leading case of *Derry vs. Peek*, were still less in point.

Mr. Pugh, however, in his reply admitted that the question of onus had lost much of its importance. The evidence on either side is before the court and it is for me to say in whose favour it tends. I do not therefore discuss the question at length but merely state my opinion that if the second issue were simply whether the plaintiff had notice of Savage's fraud the onus of proving it would be upon the defendants. If however, the first issue is established and the plaintiff Bank claims to be holders in due course of the bills, the burden of proving that would be upon them under Section 118 (g) of the Neg. Ins. Act, 1881. The case against the Bank naturally divides itself into two branches—what was the knowledge of the Directors and officials at the Head Office in Calcutta and what was the knowledge of Mr. Bruce-Smith, their agent at Dacca, and (to a lesser extent) of Mr. Moberly, their Inspector of Branches. The case against the Directors and officials in Calcutta was put somewhat differently by Mr. Norton in his opening and by Mr. Hutchison in his evidence. Mr. Norton said that he hoped to bring home knowledge of at least three of the Directors. Mr. Hutchison went much further.

UNSUSTAINED CHARGES.

He charged every official and Director with having knowledge of the fraud. "Every official and Director" (he said) 'was aiding and abetting Savage to swindle us out of Rs. 1,27,000 by obtaining these acceptances.' Later he withdrew the charge against the Directors, but said that he thought that the officials here must have known that Savage had not got the 4,000 bales. His explanation of how they must have known it does not carry the point very far against the Calcutta officials, and I may at once say that I entirely acquit both officials, and Directors in Calcutta from the charge that they had or ought to have any knowledge of Savage's fraud. So far as the Directors are concerned, three gentlemen have been named, Mr. J. C. Shorrocks, Mr. H. Bateson,

and Mr. G. H. Sutherland. The first was a Director and, I believe, President of the Board in February and March, 1907. He is a partner in George Henderson & Co., and that firm are agents of the North British and Mercantile Insurance Company. One of the Companies which had insured part of the jute in question—Mr. Shorrocks—is also a partner in Messrs David & Co. of Naraingunge. Beyond that he had unfavourable rumours regarding Savage, which he communicated to Mr. Dunbar, then acting Secretary and Treasurer, by his letter of 2nd March, 1907, (Ex. 13), there is no reason to suppose that Mr. Shorrocks had any special knowledge of the matters in suit. He is a Director of the plaintiff Bank and Mr. Bateson is a partner in Messrs. Gillanders, Arbuthnot and Co. That firm act as agents of the Liverpool London and Globe Insurance Co., which insured the goods in Savage's godowns. They are also managing agents of the Hooghly Mills, to whom Savage was under contract to supply 110 bales. Mr. Bateson is said to have had a conversation with Savage on 15th March, but I have no evidence as to what transpired at that conversation. No doubt Mr. Bateson's position is a somewhat peculiar one, there being a chance of conflict between the Bank, the Insurance Co., and the Mill, but nothing turns on that in the present case. Mr. Sutherland, the third Director is a partner in Messrs. Begg, Dunlop and Co., managing agent of the Alliance Jute Mills Co., to whom Savage had agreed to sell 2,000 bales and who refused acceptance of his bills for Rs. 78,000 to which I have referred.

BANK OFFICIALS AND "NOTICE OF FRAUD."

To none of these gentlemen has been brought home any particular knowledge as to the bills in suit, nor have I any reason to think that there were circumstances which ought to have put them upon enquiry regarding the bills; such matters do not come into the general routine of the Director's business. It may be also pointed out that the plaintiff Bank would be bound only by such knowledge as they acquired in their capacity of Directors. By the officials I take it Sir William Cruickshank and Mr. Dunbar are indicated. The case against them amounts to this—that they viewed Savage's account with disfavour and were from time to time calling upon their Dacca agent to see that it was put in order and that the Bank was secured from loss. On 9th March

they knew that Savage's bills on the Alliance Mills had been refused acceptance, and I do not find that they had any precise knowledge how matters actually stood at Naraingunge. They were being from time to time reassured by Mr. Bruce-Smith, and in particular in reply to their telegram of 7th March (Ex. 206) they were told "James Arbuthnot's account in order. Stock jute sufficient." Nothing occurred before 13th March to arouse suspicion or court enquiry except that the Alliance Mills bills were still unaccepted. Mr. Moberley's telegram of the 12th (Ex. 23) was also reassuring. It was not until after the bills had been accepted that the telegrams of the 13th (Ex. 26 and 25) passed. The bills, as I have said, appear to have been presented and accepted in Calcutta in the ordinary course and the matter afforded no ground for remark on either side. I cannot see, therefore, how the plaintiff Bank can be said to be effected with notice of Savage's fraud through any knowledge on the part of Sir William Cruikshank or Mr. Dunbar.

THE BANK'S ALLEGED GUARANTEE.

I may here conveniently deal with and dispose of the case against the plaintiff Bank as made out by Mr. Hutchison in his evidence. The first question is one of fact raised by the 19th issue, whether the plaintiff Bank represented or warranted, when they presented the bills for acceptance with documents attached, that the documents were genuine or that the 4,000 bales therein described existed. The alleged representation consists solely in the fact that the bills, letter of hypothecation and invoice when presented to Mr. Hutchison bore the rubber stamp of the plaintiff Bank upon them and corresponding numbers within the stamp. The contention of the Bank is that the stamp and numbers are affixed merely for purposes of identification and I have no doubt that this is the case. It is therefore clear that the Bank intended to make no representation. It is also clear that the stamp and numbers in themselves convey no such representation as the defendants contend nor indeed any representation except perhaps that the bills and documents had passed through the Bank. It is immaterial what Mr. Hutchison thought about the matter, but I have very little doubt that he never in fact thought about it at all. So also with the alleged guarantee. Mr. Hutchison said that acting on what he heard from one of his assistants he had in his mind

that the Bank were mortgagees in possession and that he looked to the Bank when he made the contract. He added, "I believed Savage could not sell jute without leave of the Bank. I don't suggest that the Bank acquiesced. I did look to the Bank. I did not consider the Bank were bound by it. I thought it would be no contract without the consent of the Bank until he (Savage) had redeemed his jute. He was to do that with our money. I did not consider it necessary to refer to the Bank. I don't remember any other occasion in which I had looked to the Bank in this way." I am sorry to say that I can not accept Mr. Hutchison's statement in this particular. His notion of what the nature of the contract really was and what, if any, was the guarantee given are extremely hazy and confused. I do not believe that he ever gave the matter a thought. The bills came in with the documents as he must have expected they would come in. He had no reason to think that there was anything wrong and so accepted them. That I believe to be the truth. That there was no guarantee of any kind is clear on the very case put by the defendants: It is incredible that the Bank should have given any such guarantee. I may here conveniently refer to the letter of hypothecation and its effect. This is a striking instance (of which I have seen many) of merchants using a printed form prepared for one class of transaction for a transaction of a different nature. That letter of hypothecation commences by stating a definite loan which admittedly had not been made. It ends by setting out in the memo. of advances received drafts in favour of the Bank of Bengal for Rs. 1,27,000 at 90 days' sight. It is also questionable how far the letter can apply to goods which had by the terms of the contract become the property of the buyers. However this may be, it must be conceded that the letter of hypothecation in itself conferred no title whatever upon the Bank, nor did it give them any rights whatever over the 4,000 bales. It was not like a bill of lading or even like a railway receipt, which in practice, is regarded more or less as a document of title. There was therefore no reason why the Bank should give any guarantee, and it is obvious that if the defendants case was true and the Bank were cognisant of Savage's fraud the giving of any such guarantee would itself defeat the alleged object of Savage and the Bank, namely, to procure the acceptances and thus make defendants pay for goods which were not in existence. Mr. Hutchison

is further at fault when he says that the Bank were mortgagees in possession.

THE QUESTION OF LIEN.

It has been strenuously contended for the defendants that the Bank was claiming a lien over *all* the jute in Savage's godowns. By their cash credit agreement they clearly did not and could not do that. All that was under lien to them were the goods specified in the schedule to that agreement and the goods which might be thereafter deposited with the Bank under that agreement. This might result in the Bank having a lien on all or almost all the jute in Savage's godowns. We know that in fact it did so about the beginning of March, 1907, when there was not enough in the godowns to meet the Bank's requirements and practically no jute belonging to other persons. It is however incorrect to say that the Bank were mortgagees in possession in the sense that all jute brought into Savage's godowns necessarily came in the first instance under their lien and would have to be released for the purposes of sale to a third party, *e.g.*, in this case to the defendants. On this part of the case my conclusion is that the plaintiff Bank made no representation to the defendants in Calcutta nor did they guarantee the existence of these 4,000 bales in any way. As I have said, it is immaterial what Mr. Hutchison supposed, but having regard to his own admission that no such case had ever arisen before, it was obviously his duty to refer to the Bank. I can not however believe that he gave the matter a thought and this is borne out by the fact that the first expression he gave in writing to any suspicions of the Bank's conduct with regard to the bills was in his letter to Mr. Birkmyre of 16th May, 1907, those suspicions having been awakened by information gleaned at Naraingunge by his attorney, Mr. Page. The absurdity of this contention as to guarantee is further shown by Mr. Hutchison's admission that the bank would guarantee nothing but the number of the bales, not that it was jute of any particular quality nor even that it was jute at all.

THE "REAL STRENGTH OF BIRKMYRE'S CASE."

In concluding this branch of the case I hold that the defendants have failed to make out their contention so far as the Directors and officials of the plaintiff Bank in Calcutta are concerned. Here

the transaction of presenting the bills was put through in the ordinary routine of business and no one had reason to suspect that there was anything wrong. The real strength of the defendants' case against the plaintiff Bank rests on what took place at Dacca and Naraingunge. Mr. Bruce-Smith was the Bank's agent at Dacca. It is hardly necessary to say that the Bank would be responsible for any act or default on his part in that capacity. It is clear too that any notice given to or information received by Mr. Bruce-Smith in the course of the agency business would as between the plaintiff Bank and the defendants have the same legal consequences as if it had been given to or obtained by the plaintiff Bank (see Indian Contract Act, section 229). Mr. Bruce-Smith was examined on 23rd, 24th, and 27th. April 1908, and was subjected to a lengthy cross-examination which extended over eleven days. I do not propose to discuss his evidence in detail. It did not I think disclose many new facts though no doubt it threw additional light on some points of the case. It must however be conceded that from the cross-examination point of view Mr. Bruce-Smith was an extremely unsatisfactory witness. He repeatedly contradicted himself. He would at first make some positive assertion, which after a few further questions he would be compelled to withdraw. He reiterated again and again his belief that Savage had other resources, and again and again he had to admit that he knew of none and could give no satisfactory reason for his belief. I do not wish to be too hard on Mr. Bruce-Smith nor to lay too much stress upon particular answers. He was undoubtedly subjected to a very trying ordeal and towards the end of it was evidently much confused. It is satisfactory therefore to find that in coming to a conclusion which may be adverse to Mr. Bruce-Smith it is not necessary to go beyond the hard facts of the case, as to which there can be little doubt irrespective of what he himself admitted or denied. In discussing this part of the case it must be borne in mind that it is easy to be wise after the event. One must be careful not to attribute to Mr. Bruce-Smith a particular knowledge of facts which have by the light of subsequent events become transparently clear. One must endeavour so far as it is possible to put oneself in his position from day to day up to the 13th March 1907.

THE CASE AGAINST BRUCE-SMITH.

Now viewed in this light, what is the case against Mr. Bruce-

Smith. First it is clear that he was a friend and extremely well disposed towards Savage. He was willing to assist him even at some risk to the plaintiff Bank. Thus we find him in the autumn of 1906 suggesting an increase of Savage's overdraft. Mr. Bruce-Smith further permitted that overdraft without satisfying himself that Savage possessed the cash capital of Rs. 70,000, on which the Head office insisted; later we find him extremely negligent in the matter of inspection of the godowns. Not only did he not go regularly, but he gave incorrect and misleading returns of such inspection to the Head office. When he altered the rate of jute from Rs. 9 to Rs. 6 and most suspicious stock memos. were submitted (I refer to those of the 12th and 13th February) Mr. Bruce-Smith made no effort to check them or ascertain the truth. Then we come to his startling discovery on 27th February, that the jute required to secure the Bank's overdrafts was short by some 60,000 maunds, worth approximately Rs. 4,80,000. Mr. Bruce-Smith's action or want of action at this juncture is almost incredible. He was content to wait three days for Savage's return and took no steps ever on his own part to discover where that jute had gone. On the 2nd March Savage returned and gave Mr. Bruce-Smith a hopelessly inconsistent explanation both as to the disappearance of the jute and the mode in which he proposed to replace it. On 7th March Mr. Bruce-Smith took Savage's bills on the Alliance Mills for Rs. 78,000, but did not allow him to draw as usual against that amount at once. Stress has been laid, and rightly so, upon the change of procedure which took place from this date. Up till the end of February Savage had been accustomed, on discounting bills with the Bank, to draw immediately for a round sum of the particular credit. From 7th March this was changed. Against the Rs. 76,927-8 credited on discount of the Alliance Mills bills, we find that he drew only Rs. 30,000 against a credit of 10,922-11-9 in respect of Inland Bills. On 8th March he drew nothing at all, while against the credit of 9th March in respect of the bills in suit, he drew only Rs. 35,000. On the 11th Mr. Bruce-Smith says that Savage drew as much as he wanted. Considering how much Savage was in need of money at this time and considering also the strong letters which Mr. Bruce-Smith was receiving from the Head office to get the account into order, I cannot help coming to the conclusion that Savage's drawings were restricted by the Bank, in

other words by Mr. Bruce-Smith. There is no doubt that Mr. Bruce-Smith knew that the Alliance Mills bills were drawn against 2,000 bales. He has admitted that he knew of the contract to sell 4,000 bales to the defendants, though he did not see it and was not aware of its precise terms. He knew of course that the bills were drawn against those 4,000 bales and a letter of hypothecation attached. Mr. Bruce-Smith had given Savage up to 9th March to make good sufficient jute to meet the Bank's requirements. He knew on the 9th that this had not been done as Savage asked him for further time until the 11th. Then comes the question of what has been called "the scheme to swindle the *beparis*." It is clear that the only way in which Savage could get in enough jute to cover the Bank's lien would be by obtaining it on credit. This would mean that the bank would take the jute and the loss would be transferred to the *beparis*. This Mr. Bruce-Smith admitted and it is difficult to understand how to a man of ordinary intelligence that was not clear at the time I do not think that Mr. Bruce-Smith deliberately contemplated such a scheme, but I do think that he must have realised the true position. There were only two ways in which Savage's account with the Bank could be put in order,—one by increasing his stock of jute to the amount of the then overdraft, and the other by reducing his indebtedness to the bank by a substantial credit. Mr. Bruce-Smith must have known that the former was impossible by reason of Savage's credit being almost if not quite exhausted. He therefore readily accepted the latter alternative, which was effected by means of the bills in suit. When Mr. Bruce-Smith took those bills on the 9th, he knew Savage had not enough jute to cover the overdraft of Rs. 2,22,839, or anything like it. He must I think have known too that Savage had no other jute. On 11th March, as I have found, Mr. Bruce-Smith went to Savage's premises, and his knowledge of the 9th must have been confirmed. Again he went with Mr. Moberly on the 13th, when they did not find enough to cover the reduced overdraft. They are said to have seen a few bales belonging to other people. It seems to me that unless Mr. Bruce-Smith deliberately shut his eyes to the fact, he must have been aware that the lots of 2,000 bales and 4,000 bales did not in fact exist. There is no suggestion that they were anywhere else but on Savage's premises at Narainguage, and no one but a blind man could have

failed to see that they were not there. In what Mr. Bruce-Smith saw or failed to see on 13th March there is no distinction between him and Mr. Moberly, but the question of the 4,000 bales may not have been so prominent to the latter's mind as to Mr. Bruce Smith's. The important dates, however, are the 9th and the 11th, when the bills had been taken but had not gone forward. Moberley has admitted that Mr. Bruce-Smith was careless. I fear I must go further and characterise his conduct so far as the Bank's interests were concerned as grossly negligent. Gross negligence, however, is itself not fraud though it may be evidence of it. Is then Mr. Bruce-Smith's conduct compatible with an honest ignorance in this matter? I am sorry to have come to the conclusion that on the 9th and 11th March, when he took these bills, Mr. Bruce-Smith knew or must have known, had he not deliberately abstained from enquiry, that there was no jute against them. Moreover, he took them not exactly in the ordinary course of business, but with the express object of thereby reducing Savage's debit balance to a figure below the value of the jute which the Bank held, and of enabling himself to report that the Bank was covered.

Under these circumstances it appears contrary to the ordinary principles of justice and fair dealing that the plaintiff Bank, who are bound by Mr. Bruce-Smith's action, should recover on the bills.

It remains to be considered whether the law relating to Negotiable Instruments affords any protection to the plaintiff Bank; in other words whether they can be said to be holders in due course of these bills. It might be urged that on the above finding of facts the question does not really arise, but I will shortly discuss it. If the case were being tried under the present English Law the point would admit of no doubt. The definition of a holder in due course in the Bills of Exchange Act, 1882, S. 29, does not expressly include a payee, and the plaintiff Bank would not for that and other reasons fall within it. The wording of S. 9 of the Negotiable Instruments Act, 1881, however, is somewhat different: "Holder in due course means any person who for consideration becomes the possessor of a promissory note, bills of exchange, or cheque if payable to bearer, or the payee, or endorse thereof if payable to or to the order of a payee, before the amount mentioned in it became payable and without having sufficient cause to believe

that any defect existed in the title of the person from whom he derived his title." This section implies what is clear from the English section, that a holder in due course is one who takes an instrument by negotiation. The last words imply a taking from one who has a title to the instrument, *i.e.*, a holder as defined by S. 8. A payee strictly speaking does not do this. He, as payee, derives his title from the drawer, but until the instrument is drawn and delivered to him, the drawer cannot be said to have a title in it as a complete negotiable instrument. The first person that has that title is the payee himself, who thus becomes the holder.

Here, however, the payee is expressly included in the definition as a possible holder in due course and the section must be construed on that footing. If the question be whether Mr. Bruce-Smith, as representing the plaintiff Bank, had sufficient cause to believe that any defect existed in Savage's title, the answer on the facts which I have stated must be in the affirmative. That the Bank gave value for the bills must be conceded. They credited Savage with the full amount less the nominal discount, in all Rs. 1,23,586-14. But this value was given before the bills were completed by acceptance, that is to say, it was given before and not after the fraud with which both making and acceptance were affected. Under these circumstances the plaintiff Bank cannot be said to be holders in due course, in the sense that they give value in good faith for the bills subsequent to the fraud. They cannot stand in any better position than the drawer, from whom they took the bills, and as the drawer obviously could not recover against the acceptors, neither can the plaintiff Bank.

The result is that the suit fails, and it is accordingly dismissed with costs on scale 2, including the costs of the three Commissions and any reserved costs.

MUTSUHITO OF JAPAN.

Mutsuhito is the one hundred and twenty-second ruler on a direct line of the first Emperor of Japan, for he is a lineal descendant of Jimmu, who reigned over the Island Empire some six hundred years before the birth of Christ. No ruler living can approach him so far as the length of his ancestral tree is concerned. The records of China go back as far or even further than do those of Japan, but the former country has had several changes in its rulers, while in the latter the direct descendants of the first Emperor Jimmu have reigned in an unbroken succession. February 11th is the greatest national holiday in Japan still, for it is the anniversary of Jimmu's Coronation at a place called Kashiwara, near the modern town of Nara.

The writer had the honour of a presentation to Mutsuhito shortly after the conclusion of the Boxer Campaign. He was received in the Imperial Palace in Tokio. The palace itself covers six acres of ground, which is surrounded by nearly a hundred acres of enclosed gardens. One of the most noticeable features of the place is the number of marble basins about, in which all kinds of gold fish disport themselves. It is said that these fish have a fascination for the Emperor and he yearly adds to his collection. The first thing that strikes a European introduced into his presence is that he is at least two or three inches taller than the majority of his subjects. His hair is black but becoming slightly tinged with grey, which as he was then about forty-nine years old is not to be wondered at. His moustache is heavier than the majority of the Japanese have who wear them, and he has a thin beard. His eyes are dark and keen and unquestionably intelligent, and he gave one the impressions of being a man with an iron will, and, if one may use the term without intending the slightest disrespect, of dogged obstinacy.

On November 3rd Mutsuhito will be fifty-six years of age, for he was born in 1852, being the second son of the Emperor Komei. He ascended the Throne on the death of his father in February, 1867, being then but little over fourteen years old. His mother, who was a Japanese lady of rank connected with

the Imperial Court prior to her marriage with Komei, superintended the young Prince's early education. She seems to have been marvellously clear-headed woman of tact, learning, and high attainments. To her teaching is credited the Emperor's decision to devote his life to the making of Japan a modern nation, and long before he was out of his teens the lines were laid for the transformation that has lifted the nation from the old-time civilization, somewhat similar to that of China, to a position second to none among the nations of the world.

When Mutsuhito first came to the Throne it was the custom for the monarch never to show his face to his subjects. When he went out, it was in a carriage closely curtained and drawn by sixteen bullocks, each with a groom at its head. But he soon showed, boy as he was, that his mother's somewhat democratic teachings and his own natural ability and intelligence would cause him to break loose from established custom where he felt it to be wrong and against the best interests of the Empire. His Ministers implored him to follow nothing but the old traditions; but he told them he was their Emperor—they could either obey him or resign their positions. He very soon chose as his advisers those who sympathised with his dream of a Modern Japan. To-day the people admit the debt they owe to those advisers, the best known of whom are Saigo, Okubu, Kido and Okuma. It was through their advice the capital was moved to Tokio. They advised that foreign teachers of unquestioned ability should be urged to come to Japan and teach her younger generation. Sons of the nobility and the wealthy were sent to colleges in Europe and America, English, German, French, and American Army and Navy Officers were employed to reorganise the Army and Navy. The result is that in many ways the pupils have outstripped their teachers.

It is no longer necessary for Japan to have foreigners to teach in any walk of life. They are more than of age as a modern nation. They have their own Military and Naval Academies; all that was best in Old Japan still survives. Its old art is still preferred by the people to that of Europe, and even Europeans admit that in many ways it is the equal of their own. The climatic conditions of Japan are such that the race is a hardy and healthy one. Perseverance and industry are leading features of the national life. Never in any age, or any clime, was there a ruler who received from his subjects

with absolute unanimity the loyalty that does Mutsuhito. The old rulers of Japan were feared and revered by the people, but the present Monarch is loved as well.

The incidents that are published in the English and continental papers with regard to the different Royal families have no counterpart in Japan, for the publication of any particulars of the life of the Emperor is strictly prohibited, if not by law, at least by custom. From their earliest childhood the Japanese are taught to reverence their Emperor and all connected with him. The Government supply pictures of Mutsuhito and his consort to all schools throughout the Empire, and children bow before them as though they were in the august presence. Socialism has no place in Japan, and it would go ill with anyone who dared express a sentiment reflecting on the Imperial family, for the Japanese are jealous of the history and personality of their Emperor.

There is a rule that no one shall look down upon a Royal procession, and when the Emperor attends a public function, foreigners in the hotels, clubs and elsewhere are notified that they must be on a level with the ground. A rather interesting story is told of a breach of this law by the Russian Minister in August, 1903, who had erected a platform a little over two feet from the ground for the use of his family and friends to witness an Imperial procession. On the crowd observing the party they threw stones, mud, and anything they could lay their hands on at the offenders, and it took all the power of the police to prevent a serious disaster. The Emperor personally expressed his regrets to the Russian Minister that the mob should have molested him and his party.—

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EARLY RECOLLECTIONS.

(II.)

Old Calcutta.—In 1563 the Portuguese sent 30 or 35 ships loaded with rice, cloth, sugar pepper, &c., from Bengal which was then under the Moghuls who used to encourage merchants of all nations. (See Hocklyats Collection Vol. I page 230). After 1600 the Dutch and English appeared as rival of the Portuguese. In 1600 Elizabeth granted Charters to English merchants to trade in India. In the reign of Charles II a new company was formed. The Portuguese possessions in Bengal were Pegneno and Bandel. Trade in Bengal was opened to the English by Dr. Broughton. In 1687 a treaty was concluded by which the English were permitted to return to their factories and erect docks &c. at Uluberia where Job Charnock came from Barrackpur and remained for 3 months and then removed to Sutanuti where the factories and soldiery lived in huts until proper accommodations were provided for. In 1688 Aurangzeb gave a *firman* on condition of the English giving Rs. 3,000 annually. Azim Shah, grandson of Aurangzeb was sent to Bengal and the Company by means of presents obtained permission from him in 1698 to buy from the zemindar the towns of Sootanuti, Calcutta and Gobindpur. The annual fine Rs. 1,195 was reserved for the Nabab.

It is very difficult to ascertain what the climate of Bengal was under its Hindu rulers, but under the Mahomedan kings the place was so unhealthy that those who incurred royal displeasure were sent there. The city Bengala said by Breeton to have

been "very great and populous. It hath many merchants in it and yieldeth very rich commodities." Gour, the ancient capital, was about 25 miles below Rajmahal. It was also called Luckanabati. The other capital cities were Vicrampur and Nadia. It is well known that in 1688-9 Calcutta which derives its name from goddess Kali of Kalighat was chosen by Job Charnock as the site of the metropolis and the selection was owing to there being a large shady tree under which he used to enjoy the repose of his *hooka*. The tree which captivated Charnock was probably the tree in Baitakkhana which was cut during the improvement of road making. This tree was the rendezvous for caravans. Here the merchants met in bodies from different places to protect each other from robbers in the neighbouring jungles.

A fort (the old fort) was built in 1696 for the protection of trade. Its site is now occupied by dwelling houses and Customs House. The settlement of Calcutta began to prosper. The Governor of Hooghly sent there a *Kazi* and officers of the Police to administer justice among the natives under the English flag. After the union of the two Companies, trade began to flourish; Calcutta was made the principal place and all others subordinate to it. Calcutta consisted of the villages called Dhee Calcutta, Gobindpur (the site of the Fort William), Sootanuti and Bazar Calcutta, and beyond Calcutta were Simla, Mullanga, Mirzapur and Hogulkuria. They were all within the Marhatta Ditch. In 1717 Calcutta was a "straggling village the whole of the ground south of Chand Pal Ghat being thickly covered with jungle and mat houses." The most ancient family then residing were the Sets who were wealthy merchants and induced the inhabitants of two villages near Tolly's Nulla to settle there. Chowringhee was occupied by villagers of the most miserable kind and all the land up to the Chitpur Bridge was jungle. Captain Hamilton who came here in 1688 and 1703 says "he was here one year and saw some servants of the company, some private merchants and some seamen." He adds that Job Charnock who chose Calcutta for possessing a shady tree could not have chosen a more unhealthy. On the 15th December annually the European inhabitants used to congratulate each other that they were alive. In course of time Portuguese Armenian, Moghul and Hindoo merchants flocked here. In 1737 "We had

opulent merchants gold plentiful and labour cheap." Between 11th and 12th October 1737 Calcutta was visited with a furious hurricane which did considerable damages to ships, barks, sloops, boats and houses. Three *lakh* persons are said to have been killed. (Gentlemen's Magazine 1783-84).

In 1742 the township of Calcutta was limited and defined by a ditch. Before the Charter of Justice had been granted the Courts which existed at Calcutta were derived out of the constitution of the country. The Company made a representation about the administration of justice and Charters for the establishment of Courts were granted on 7th January 1753, appointing:—

- (1) Mayors Court of a Mayor and 9 Aldermen.
- (2) Court of Appeals—of the Governor and Council.
- (3) Court of Requests—of 24 Commissioners.
- (4) Governor of Calcutta and the Members of the Council are to act as Justices.
- (5) Courts of Quarter Sessions.

Besides these there were 3 Courts granted by the Moghuls and which the Company allowed—

- (1) Court of Cutchery.
- (2) Zemindary or Fouzdari Court.
- (3) Collector's Court.

The Criminal Court tried all crimes committed by natives and had a concurrent jurisdiction with the Court Quarter of Sessions established by the Charter of Justice. One Judge sat there.

Attornies were often reprimanded in the Mayor's Court for appealing against its proceeding and the court sometimes refused cognizance of cases.

In 1752 Holwell came in Calcutta and was the Zemindar and Magistrate of Calcutta. He was twelfth in rank in the Council at Fort William. The police force was subject to his control. There were 2 or 3 Zemindars in one year which gave great power to the Deputy Zemindar styled the "Black Zemindar." The Zemindar acts in a double capacity, distinct and independent of each other (with very few exceptions); the one as Superintendent and Collector of Revenue the other as Judge of the Court of Zemindari Cutchery, a tribunal constituted for the hearing, trying and determining all matters and things (Civil and Criminal), wherein the natives only, subjects of the Moghul, are concerned,

He tried in a summary way, had the power of the lash, fine and imprisonment, he determined all matters of *meum* and *teum* and in all criminal cases proceeded to sentence and punishment immediately after hearing : except when the crime (as murder) requires the lash to be inflicted until death, in which case he suspends execution of the sentence, until the fact and evidence are laid before the President and his confirmation of the sentence is obtained. He has also the power to condemn thieves and other culprits, to work in chains upon the roads, during any determinate space of time or for life. In all cases of propriety an appeal lies to the President and Council against his decrees. Such had been the nature of this office for a long time of years. In 1758 three Judges were appointed for the Zemindary Court and they were Members of the Board in rotation. Before the assumption of office by Holwell there had been no proceedings which were monthly laid by him before the Board and annually transmitted to the Court of Directors. Holwell was sole Judge of this Court from 1752 to the capture of Calcutta, not a single complaint preferred against him in criminal cases. Holwell on entering service found 143 *pykes* retained in the service. He found 64 (exclusive of Gobind Ram Mitra's 27) stationed as a nightly guard to the several inhabitant houses. He retrenched the establishment—a head *pyke*, his 11 *naibs* and 35 *pykes* only. The head *pyke* still remaining security for any *pyke* he sends at the request of the inhabitants. Of the old establishment not more than 30 were found trained. Kempe, Eyles, Crutter and Watts were Zemindars before. Holwell, Foster and Rooper were also Zemindars. About the latter end of April 1750, the head *pyke* informed Gobind Ram Mitra that he had taken a notorious *dacoit* named *Diaram* (commonly called *Dia*) in the house of one Moidet Cussim who was likewise known to be connected with these *dacoits*. The head *pyke* was ordered by Gobindram to sell Moidet's house and effects which was accordingly done on 1st may for Rs. 300 and the latter for Rs. 200 and the amount was paid by Gobindram Mitra's orders to Diaram Ghose, his relation and head writer of the Cutchery and the murderer was ordered to be released. On every complaint where a peon is ordered, he received from the defendant three *pawns* of *cowries* a day, one *pawn* of which he keeps to himself, one *pawn* 14 *gandas* belongs to the Company under

the head of *etlack** and the remaining six *gundas* is daily collected apart, out of which the *etlack* writers are paid their wages and the surplus remains to the Company. The Zemindar used to hold his Cutchery at his house.†

The Company's revenues were divided into 3 heads, viz., ground rent, farms, and the several duties arising on articles not formed but collected daily and arising from the current transactions of the Cutchery. The town was divided into four districts, viz., Dhee Calcutta (John Nagar included) Gobindpur, Sootanuttty and Bazar Calcutta. In each there was a Cutchery and the accounts of all were entered in Dhee Calcutta. The four districts contain 5472.0½ *bighas* of land paying rent at three *sicca* Rupees and downwards.

	<i>Bighas.</i>	Houses.
Dhee Calcutta	1704-3	3422
Scotanuttty	... 1861-5½	2374
Gobindpur	... 1044-13½	1753
Bazar Calcutta	... 560-2¼	989
John Nagore	... 228-1½	606
Baug Bazar	... 57-17¼	173
Soot Bazar	... 10-9	81
Santosh Bazar	... 5-8½	53
	<hr/> 5472-0½	<hr/> 9451
The Company had be- sides on which no rent was received.	} 733	...

* "The article of Etlack has always been a heavy tax on the poor from whom it has chiefly been collected; whilst those who could by any means obtain favor were excused though well able to pay it. The contrary method I have perused as much as possible and your honor will observe in the zemindary how on frequent occasions I meet with to remit this fee to the poor as well as to those who are released from the prisons as those whose disputes are determined without imprisonment. The Cutchery prison Etlack fees and Cotwall prison fees amount each to three *pawns* of cowries per diem from each prisoner the whole of which is brought to credit. The Etlack fees have by some Zemindars been raised to four *pawns* per diem and by others reduced to two."

† Chiefly taken from Holwell's Indian tracts.

The following lands were possessed by proprietors distinct or independent of the Government :—

Simla	...	1,000	
Molanga	...	800	
Mirzapur	...	1,000	
Hogulkooria	...	250	
—			containing
8,050			14,718 houses.

Total number of houses in Calcutta 51,122 and a population of 4,09,056.

The Etlack fees from 1746 to 1752 amounts Rs. 17,578-3-9 and the amount of fines imposed from May 1746 to April 1752 was Rs. 7,892-14-6.

At the capture of Calcutta in 1756 there were not more than 70 English houses in the town and the number of native houses estimated at 9,451. The native inhabitants in the four villages were 4,00,000. The reconstruction of the city commenced from 1757. The old Fort and Clive Street constituted the whole of Calcutta. The Esplanade and the site of the Fort William were full of jungle. In 1770, Bengal was visited with a dreadful pestilence which seriously affected Calcutta. There was not a corner in the city or any lurking place in the vicinity of Calcutta where the living, the dying and the dead were not mingled or heaped together in melancholy confusion. After the disappearance of the pestilence the European population of the city again began to increase—commerce prospered. The Gentleman's Magazine for 1784 says "there is no branch of European commerce that has made so rapid a progress as that to the East Indies." Ship-building commenced hereafter 1770. Warren Hastings and his lady were present at the launch of the first ship built in Kidderpur. The proportion of European females was limited and marriages in those days were expensive. To supply the demand Edinburgh and London sent annually whole cargoes of females who generally got married in a short time. It was customary with ladies to rise between 8 and 9 o'clock. They used to dine at 1-30 and sleep till 4-30 p.m. Warren Hastings was followed by a succession of Governor Generals whose acts of annexation, consolidation and internal administration are detailed in the pages of history. In 1794 Short Bazar and Bamanbasti were

added. In 1773 the Supreme Court was established. In 1778 the Police was remodelled. In 1780, Commissioners of Conservancy were appointed who levied 2 annas on the Rupee on the rent of shops and one anna on houses. Then there were rules for maintenance of the police, method of watch &c. We had the administrative police and the conservative police, the former was administered by magistrates. (Foot-note.—Macfarlane State of the Calcutta Police, Calcutta 1840). On 27th January 1794, Sir John Richardson and others were appointed Justices of Peace by virtue of the authority given by 151 Clause of the Act passed in the 33rd of George III Ch. 52. In April 1800 a new commission of peace was issued nominating Mr. Charles Fuller Martyr (one of the former Justices) Mr. Macleus, Mr. Thornton and Mr. Blacquire. In 1808 Superintendent General of Police was abolished and Mr. Guttrie appointed Superintendent of Police, Magistrate of the 24 Perganas and Justice of Peace.

In 1765 the East India Company acquired the Dewani authority over Bengal, Behar and Orissa. In the next year Clive took his place as Dewan and exercised the function of Nazim or Governor. In 1769 Supervisors were appointed for superintending native officers or the Collectors of Revenue and administration of justice and in 1770 Councils with superior authority were established at Moorshidabad and Patna. In 1772 a Committee of Council of which Hastings was a member proposed a plan under which Provincial Courts of civil justice were, under the superintendence of the Collectors, established in each district, and a *Court of Sudder Dewani Adawlut* or Appellate Court was formed at the Presidency to hear appeals of cases not exceeding Rs. 5,000. In 1773 the Regulating Act was passed under which the Supreme Council was established. In 1774 Provisional Councils for the divisions of Calcutta, Burdwan, Dacca, Morishidabad, Dinajpur and Patna, were appointed and the Collectors who superintended them were recalled. Though the administration of justice was vested in the whole Council yet it was "exercised by one member in rotation." In 1780 (1781?) Courts of *Dewany Adawlut* were established in the six divisions beforenamed which were placed by Lord Cornwallis under the superintendence of the Collectors. In Moorshidabad, Dacca and Patna District *Dewany Adawlut* were established, superintended by a Judge and Magistrate. In 1798

Cornwallis abolished *maladawlats* and transferred judicial powers exercised by the Collectors to the *Dewany Adawlut*.

Criminal justice was for sometime in the hands of the Nizam. In 1772 Criminal Courts or *Foujdari Adawluts* were established in each District in which a *Kazi* and a *moofti* were appointed with two *maulavis*. A Superior Court of criminal justice i.e., *nizamat Adawlut* was established at Moorshidabad where a chief officer called *Darogah* presided on the part of the Nizam, assisted by a chief *Kazi*, a chief *moofti*, 3 *maulavis* &c. In 1790 the *Nizamat Adawlut* was transferred to Calcutta and the following Courts established;—(1) Magistrates (Joint and Assistants), (2) Courts of Circuits and (3) *Nizamat Adawlut*. The Civil and Criminal Courts appointed all ministerial officers except the *naibs*, *nasirs*, *mirdahas* and *peons* who were appointed and removed by the *kazis*. *Kazis* could be the Commissioners of the cities. Commissioners for Zillas are to be landholders or sudder farmers or tehsildars &c. *Casiul Buzat* was the law officer of the *Nizamat Adawlut*. No *Daroga* was appointed without giving a security of Rs. 500 with two guarantees Rs. 250 each. Not a *Katwal* of a city without security in Rs. 2,500 and two guarantees Rs. 1,250. each *Casiul Buzats* and the *kazis* of the city were appointed by the Government. Native officers whose salary did not exceed Rs. 10 could be removed by the officers on whose establishments they belonged.

Native Commissioners and Moonsifs.—The earliest regulation for the employment of native officers in the judicial line is the XL 1793 providing for the appointment of Hindoo and Mahomedan Commissioners in the cities of Patna, Dacca and Moorshidabad and in the several zillas for determining suits for monies or personal property not exceeding in value fifty *sicca* Rupees. They were nominated by the Judges of the zillahs and cities and approved by the *Sudder Dewany Adawlut*. They acted in three distinct capacities viz., 1st, Amins or Referees, 2nd, Arbitrators and 3rd, *Moonsifs*. As Referees and Arbitrators their powers were comparatively limited and as *Moonsifs* they possessed some judicial authority. The appointment of Native Commissioners thus made in the provinces of Bengal, Behar and Orissa was extended to the city of Benares and the places adjacent by Regulation XXXI of 1795. By Regulation XXXV

of 1795 they were empowered to sell distrained property. The Native Commissioners were by Regulation XXXVIII of 1795 vested with the power of levying from the plaintiff of every suit a fee of one anna in the Rupee on the amount of the money or the personal property forming the subject thereof which Regulation VI of 1797 and Sec. III of Regulation XLIII of 1803-1 distinctly repealed. Section IV of the last named Regulation as well XI of XLIX of 1803 prohibited the payment of such fees to the commissioners on any suit dismissed "on non-attendance of the plaintiffs; or upon any other ground of non-suit or default without a determination of the merits of the case or an adjustment by *rajeenamahs* of the parties," Sec. IV and VI of Regulation XLIX of 1803 made it obligatory on the Commissioners to account for and remit all the institution fee levied to the Zillah Judges who paid them for cases decided by or adjusted by them. The XVIII Regulation of 1797 increased their powers in the zillah of Chittagong with reference to the adjudication of suits for landed property. All cases for real property the annual produce of which not exceeding fifty sicca rupees if *malgoojari* or five rupees if *lakhraj* were cognizable by them. In 1803, Head Native Commissionership was created by Sec. 22nd of Regulation XVI of that year. A Head Native Commissioner could try suits referred to him for personal property not exceeding in amount of value the sum of one hundred *sicca* rupees, or *malgoojari* or *lakhraj* land producing annually not more than one hundred or ten *sicca* rupees respectively or for any other description of real property the computed value of which might not exceed one hundred rupees. The Head Commissioner of each zillah was denominated *Sudder Amin* and could by section V of Regulation XLIII of 1803 receive one anna in the rupee on suits decided by him or adjusted by *rajeenamah* as a compensation for his trouble and the expense of such establishment as ought be necessary for the performance of his official duties. If this allowance was in any instance insufficient an addition could be obtained to it on the representation of the Zillah Judge and at the recommendation of the *Sudder Dewani Adawlat* to the Governor-General in Council. Like the Commissioners he could not get the institution fees in suits dismissed upon any ground of non-suit or default (section XI of XLIX of 1803). The regulation in question prescribed rules for the trial of cases by the Commissioners in their three capacities

as well as by the Head Commissioner and directed the Judges of the several zillahs to prepare and submit to the Sudder Court an establishment of *moonsifs* for their respective jurisdiction.

Section XVI, Clause 2nd of XLIX 1803 provides for the appointment of pleaders in the Courts of the Commissioners. According to Regulation XV of 1805 the Hindu and Mahomedan law officers of the Zillah and City Courts were by virtue of their offices deemed *Sudder Amins* or Head Referees for the zillah or city in which they were respectively employed for the trial and decision of original suits referred to them within the limitations prescribed by Section 20 Reg. XVI of 1803 and Section 9 Reg. XLIX of 1803. They could take the institution fee for cases decided by or adjusted before them.

Section IX. Reg. XIII, of 1810 provided for the zillah and city Judges referring appeals from the decision of the mufussil native Commissioners to the *Sudder Amins* or Head Referees and that the decisions upon such appeals were final unless there was a ground for special appeal. They were entitled to the fees on cases or appeals decided and not dismissed on default on any ground of non suit.

By Sec. 111 Reg. XXIII of 1814 commissions granted to natives as Referees were cancelled and by Sec. VI an establishment of *Munsifs* having local jurisdictions corresponding with those of the thanas was ordered to be prepared and submitted to the Provincial Court. The powers with which they were invested by Sec. XIII of the same regulation were that they should "receive, try and determine all suits preferred to them against any native inhabitants of their respective jurisdictions for money or other personal property not exceeding in amount or value, the sum of sixty-four *sicca* Rupees provided that the cause of action shall have arisen within the period one year previously to the institution of the suit and that the claim include the whole amount of the demand arising from such cause of action, and provided further that the claim be really for money due or for personal property or for the value of such property and be not for damages on account of alleged personal injuries or for personal damages of whatever nature." They were prohibited from trying suits in which they themselves or their relatives or dependents or the vakeels or other persons employed in their cutcheries or a British subject or a

European foreigner or an American was a party. By Sec. XLIX they could receive the full value of the stamped paper on which the plaint was written, in suits decided by them on the merits or adjusted by *rajeenamah*. *Moonsifs* could be employed in the investigation of questions respecting local rights and usages, in giving possession of real property under decrees, in selling distrained property as well as attaching and selling personal property for the realization of fines or of decrees regular or summary, in reporting on the sufficiency of securities &c. For the performance of some of these duties they were allowed a fee. Under Sec. LXVIII, the power of the *Sudder Amins* were also increased viz., original suits for money or other personal property not exceeding in amount or value of *siccas* Rs. 150 or the property or possession of land or other real property the amount of which calculated in conformity with the provisions of Sec. 14 Reg. 1 of 1814 did not exceed Rs. 150 *sicca*. The cases prohibited from being tried by them are similar to those excepted in *Munsifs* Courts in addition to those in which plaintiff's sued *forma pauperise*.

In addition to original suits, appeal from the decisions of *Munsifs* were referred to them and their decisions or such appeals were final. The rule with regard to remuneration in appeals was the same as in original suits. The Zilla Judges referred to them in regular and miscellaneous cases, matters of accounts and facts and usage for adjustment, investigation and reports for which they could get a fee not exceeding one-fourth of the institution fee or the amount of stamp duty substituted for such investigation fee under Reg. I of 1814. By Section III of regulation 11 of 1821 *munsifs* were empowered to try and decide on suits not exceeding one hundred and fifty rupees relating to personal property. The powers of the *Sudder Amins* were likewise increased for by Section V. they could try and decide on suits not exceeding Rs. 500. The prohibitions contained in the 2nd and 3rd clauses of Section 13, Regulation XXIII of 1814 are applicable to those suits.

In 1831 the judicial service underwent a thorough change under Lord William Bentinck. By Sec. III and XIII, Regulation V of 1831 the offices of *Moonshifs* and *Sudder Amins* were thrown open to "natives of India of any class or persuasion." By Sec. XII it was ordered that the *Munsifs* should not be paid by fees as heretofore but have fixed monthly allowance. By clause 4th of XV,

Sudder Amins were empowered to issue their processes under their own signatures and seals. By Section XVII *Principal Sudder Amins* were appointed on monthly allowances. The office was opened to "natives of India of any class or religious persuasion." Sec. XVIII describes the extent of his powers and Sec. XXV empowers them as well as *Sudder Amins* to appoint and remove their own officers. Sec. XVIII of the Act provides for criminal cases being tried by them. Act VIII of 1836 declares offices of *munsifs*, *Sudder Amins* and *P. S. Amins* open to people of all classes and Act XXV of 1837 (Section II and III) provides for the *P. S. Amins* trying and deciding cases of all kinds and for any amount. Under Act III of 1839 Sec. III no person whatever shall by reason of place of birth or by reason of descent be in any civil proceeding whatever connected with arrears or exactions of rent excepted from the jurisdiction of the Court of the *Munsifs*. The Act VI of 1843, Sec. IV empowers *Munsifs and Sudder Amins* to remand security from defendants and realise all fines imposed by them without reference to the Zillah Judges. Act VII of 1840 provides for the appointment of uncovenanted servants to the offices of Deputy Registrar and Assistant Registrar to the Sudder Court.

P. C. MITTRA.

*MAX MULLER'S CONTRIBUTION TO THE CULTURE
OF HIS AGE.*

SANSKRIT LITERATURE AND VEDIC INTERPRETATIONS.

It is perhaps, too early as yet to form any accurate estimate of the value of Max Muller's contributions to the culture of his age. He is still much too near us all, the trends and tendencies which he helped more or less to develop are still in too germinal a state, the complex problems that he tried to advance towards solution are as yet much too mixed up with the passions, and prejudices of the heated present, to enable us, who so intensely belong to it, to properly appraise his work and worth. This is a duty which really must be left to posterity to do. We, who belong to Max Muller's own times, who have, most of us perhaps, watched the gradual growth of his life-work, and have tasted of the fruits of his labours as they came out fresh from his mind, all that we can do is so record our impressions of the work and worth of the master who is no more in the land of the living.

It is not my purpose in these articles to trace the external life of the man whose loss we all mourn. That life was not a very eventful one either. It was more the life of a mediæval recluse than that of a modern worker. Born in 1823, Max Muller was at the time of his death just a few days short of the completion of his 77th year. He had thus long passed the psalmist's allotted span of human life. Not to speak of India, where the value of a man's life is only two-thirds of what it is in Europe, even there 77 is a good, ripe, old age for a man to die at. But Max Muller had kept himself so well, was indeed, in the enjoyment of such vigour both of body and mind, until the autumn of last year, when he brought out his last work, that on Indian Philosophy, and after the publication of which he was overtaken by a serious illness, which threatened his life, that when he recovered from that illness, we had commenced to cherish hope that perhaps he would be spared to his generation, which he had so faithfully served,

for some years yet to come. As to loss which modern culture has sustained by his death, it is hardly possible to overestimate it. He had perhaps his superiors in both depth and range of scholarship among his German colleagues; he could no doubt lay no claims to the rank of the makers and mouthpieces of the modern spirit, such as Goethe or Browning, Whitman, or Carlyle, Ruskin, or Emerson; but it must, however, be freely admitted that our age and our generation have been not a little wiser and broader and richer for the varied labours of Max Muller. Opinion may be, and is divided as to the value of the many hypotheses advanced by Max Muller in the different departments of learning in which he laboured; some of these have already been discredited, and some more may be discredited in course of time, but it will never be possible to deny that Max Muller has helped, perhaps even more than any one else in our time and of our generation, the Western mind, and more particularly that of the English-speaking peoples on both sides of the Atlantic, to a wider out-look than what they had before. There was a time and that not so very long ago either, when the European mind was absolutely blind to the value or virtue of ideals and institutions that did not belong to Europe. But that attitude though till observable in old women of both sexes here and there, in backward villages, among ignorant peoples, has, however, been to a large extent, altered of late and the change, at least in England and America, is very largely due to the labours of Max Muller. When for the first time the similarity between the teachings of Sakya Muni and Jesus Christ was observed, and reported to a Christian priest, all that, he could find himself to say was that the Devil must have been beforehand, and must have put these things into these Buddhistic books to destroy the heathen and obstruct the progress of the Christian propaganda. Both though there are still a few Christians here and there who are absolutely innocent of all culture and who still disbelieve the priority of the Buddhistic and Hindu teachings to those of Christ, growing numbers of the Christian clergy of all denominations now recognise the value of these teachings. Indeed a few both here in India, and in England and America, do not hesitate publicly to admit that even Christianity has something to learn from Oriental religions. And this new, this wide out-look in Europe and America, is the result mainly

of the study of what may perhaps be called the comparative sciences. And few of Max Muller's contemporaries have worked so long and so hard for the development of these new sciences, especially, those belonging to the Psychological and theological groups, than he has alone. But great as undoubted is the debt Europe and America, our own debt, that of India especially, and the East generally infinitely greater. He has raised our civilization and our ancient culture and even our modern life and institutions, decayed and decaying as they are, in the estimation of the English and the American people, such as no one else, whether Indian or European has been able as yet to do. And in our own country, he is really, the principal author of the renaissance of national life among us. It was Rajah Ram Mohan Ray who started this national movement in this country. He it was who, in this generation, in the midst of the general decay and disruption of ancient Hindu character and old Hindu institutions tried to revive the old culture and re-establish the ancient ideals, with such modifications and amplifications as the needs of the present require, by the publication and translation of the higher literature of the country, the Upanishads and the Vedanta. But he died before half his labours were finished, and no one, after him actually took up the great work which he left thus unfinished. It was really left for a young German to take up the work, which the great Brahman reformer had only time merely to initiate. And the revival of Sanskrit learning in our midst, and the great Hindu revival which has followed in its wake is to a large extent the creation of the labours of these two men—Ram Mohan Ray and Friderick Max Muller.

Of all the discoveries of this age, so full of discoveries, the discovery, as Max Muller himself has characterised it, of Sanskrit, is not the least important or far searching in its character or its consequences. The Comparative Method was the direct result of this discovery. But what would be the value of this discovery if it had not led to the collection and publication of the Rig-veda, the earliest specimen that we possess, of Aryan literature? And we owe this to Professor Max Muller. And what a store-house of information, philological, mythological, sociological and theological, are not these big volumes which but for the labour and patient scholarship of young Frederick Max Muller would perhaps

have not seen the light of day? If Max Muller had done nothing else, this one work, that, namely, of collating and editing a complete edition of this ancient book, would be regarded as a contribution of immense value, to the culture of his age.

But Max Muller followed up his Vedic studies by attempting the construction of a "History of Ancient Sanskrit Literature." It was not at all an easy task. The materials for building up regular histories,—as histories are generally understood to mean, are nowhere perhaps so scanty and scarce as in India. It is a very common charge against the Indian intellect, that it lacks almost totally, the historical faculty. That may or may not be true, but the fact cannot be gainsaid that we have really no data for the study of ancient Indian history. The Hebrew people did not so sadly lack the historical faculty as the Hindus, and yet what immense difficulties had modern scholars like Keunen or Ewald or Robertson Smith, to encounter, in constructing a correct and consecutive history of the Hebrews; and what history we have of this people, has been largely built up by the materials supplied by the inscriptions of foreign princes, both Egyptian and Assyrian, who had connection, through war and conquest with the Hebrews, and who are referred to by name, sometimes, in the Hebrew Scriptures. But before the Greek invasion, under Alexander, India so far as is known, had no foreign political relations. It is from the Buddhistic period, that the Indian historian feels his feet on somewhat solid soil. Previous to that, it is all more or less guess work, and history has to be constructed out of purely literary materials, arranged and collated according not to any chronological, but a purely logical order. This is what Max Muller tried to do, to a very large extent in the construction of a history of ancient Sanskrit Literature, and so far he followed the logical order, his labours in this direction, have been pre-eminently successful.

His greatest contribution to the History of Ancient Sanskrit Literature is the division of it, into two distinct periods, one Oral, concentrated round the Vedas, leading up to the post Vedic Srauta Goihya, and the Dharma Sutras, and finally to the Buddhistic Sutras; and the second, written, from the time of Asoka and downwards. This division now universally accepted as correct, has simplified the study of ancient Sanskrit literature to a consider-

able extent and has made many things both in the ancient book and in the social life of the ancient peoples which they depict, very plain, which had before been exceedingly obscure and difficult to understand. Thus as soon as the oral character of the Vedic literature was established, it was at once seen that for the preservation of this extensive oral literature, an elaborate priestly organization was absolutely needed and thus the division of the Vedas into different Sakhas and of the priestly classes into Charanas, Pravaras, etc., were directly made intelligible, for it was by entrusting the different portions of the Vedas with different groups of Brahmins that its accuracy and preservation could possibly be assured. These different Brahminical groups had different social customs, which accounted this, for the different Grihya-Sutras, and Max Muller contended that there must have been different Dharma Sutras also which contained the laws of these different groups, and out of which the latter metrical Dharma Shastras have been composed; contention which has subsequently been verified by the discovery of a portion of the Manava Sutras, which formed the basis of existing laws of Manu.

Another important contribution of Max Muller to the history of ancient Sanskrit Literature is his stratification of the Vedic literature into four parts nameiy—the Sutra, the Brahmana, the Mantra, and the Chanda periods. Fixing the date of the Sutra-period at about 500 B.C., he assigned a period of two hundred years to each of these periods, and fixed from 1,000 B.C., to about 1400 as the time of the oldest compositions. But though by this stratification of Vedic literature, Max Muller, brought light and order into a most dark and chaotic chapter of Indo-Aryan history and although his chronology of these different stages of Vedic literature very powerfully impressed and influenced European Oriental scholarships for more than half a century, and has been very much popularised in the West, it is based, it must be said, upon mere arbitrary guessing, unsupported by any valid evidence. In fact, any attempt to fix and establish a chronological order in ancient Indian history, for the reason already stated must necessarily be doomed to failure. Max Muller fixed 200 years as the time which took the Brahmanas to grow, and another two hundred for the Mantras; and another person might as reasonably fix four or even five, or still more even eight hundred or a thousand years, for

the growth of each of these different strata. Max Muller practically took the oldest hymns of the Vedas back only to the 15th century B.C., Mr. Tilak, on the other hand, on the strength of certain astronomical calculations, has tried to take them back to 6,000 years before Christ. Like his attempt to chronologically divide the Vedic literature, that to make a similar division in the Samhitas, placing Rik first, Yajur second, Sam third and Atharvan fourth and last, has also been a failure, though this view is still current in Europe, where his chronological stratification of the Vedas has commenced to be discredited. There is no reason to deny that the composition the Rik, the Yajur, the Sam Vedas may have proceeded simultaneously. For *rik* means only poetry, *yajur* prose, *sam* chants, and the Atharva Veda having evidently been compiled for purposes of ritual, all these three forms are found in it. There is more truth, therefore, in the view of the Indian commentators of the Vedas, who hold that they were all simultaneously composed and compiled, than in that of Max Muller and other European Orientalists. But when our old commentators ignore all development in the Vedas, and declare the Upanishads and the Brahmanas as equally original with the Samhitas, they are wrong, and need be corrected themselves.

Max Muller also committed a similar mistake in his interpretation of the Vedas, by arbitrarily ignoring many interpretations of Sayana, and the Niruktakars, and seeking to interpret the Vedic hymns and deities along one single, and that the naturalistic line of interpretation. That some of the Vedic deities do admit very fairly of such an interpretation cannot be denied. But the opinion that *all* of them admit of this naturalistic explanation and were originally symbolic of the different objects and forces of nature, such as the sky, the sun the wind, the twilight and so forth, is hardly tenable. His theory that the conception of *Rita* or law, and of Prajapati, were both of naturalistic origin, is particularly untenable, but of this I shall have to speak at greater length when discussing his contribution to the study of Natural Religion. Suffice it to say here, that all these mistakes were due to his neglect of indigenous Indian authorities, in the interpretation of their own sacred books Max Muller himself, however, realised the un wisdom of such a course in latter life, and admitted the impossibility of truly interpreting the Vedas without the help of Sayana.

As in his chronology of the Vedas so also in constructing a history of our classical period, Max Muller, all through, made a most vigorous attempt to modernise the entire range of our literature. He characterised the age of king Vikrama as the period of the Renaissance of Sanskrit learning in India, and as subsequent researches fixed the age of this Vikramaditya to be VI century A. D. Max Muller brought all our classical works, down to the VI. century A. D. and later. But this also was a mere fanciful attempt, for there is absolutely no proof of a break which might lead to a revival. Indeed, it has now been conclusively proved that Aswagosha and other Buddhist and Jaina writers wrote classical Sanskrit as far back as the first century B. C. Following Wilson, Max Muller, also brought the entire range of Pauranic literature to about the IX century A. D, and downwards though he suggested that these compilations must have been based upon original documents or traditions of a much earlier period. But there is little doubt now that not only some of the Puranas but even one or two of the extant Tantras belong if not to the pre-Christian at least to the early centuries of the Christian era.

B. C. P.

ANCIENT INDIAN IDEAS ABOUT GOVERNMENT.

The following translations from the twelfth book of the Mahabharata, the great encyclopædia of the Hindus, will give the readers an idea of how the Rishis thought about a good Government.

I. Necessity of Government.

xii. 2496. "The inauguration of a king is most necessary for a country; robbers make themselves master of a feeble realm which has no chief. 2497. In countries without a king, justice is not established; men devour each other: out upon a kingless realm. 2498. The Sruti (Veda) says: 'He who desires a king, desires Indra.' The king should be honoured, like Indra, by every one who desires prosperity. 2506b. Men have no property or their wealth, or their wives, in a country without a king; 2507, for then wicked men delight in seizing the goods of others. When others seize on a man's property, then he desires a king. 2508. Without a king even the wicked do not enjoy prosperity, for two seize what belongs to one, and many seize what belongs to two. 2509. A free man is enslaved, women are carried off by violence. ... 2510 (=Manu vii. 20). If there were on earth no king wielding the rod, the strong would devour the weak, like fishes in the water. 2511. People without a king perished, as we have heard. 2512. They then assembled, and agreed that, in order to create confidence among all classes, the boaster, the violent, the adulterer, 2513, and the robber should be expelled from their society. 2514. They abode by their agreement, and then in their distress resorted to Brahma, and said: 2515. 'We have no master, and are perishing; indicate to us a lord whom we may all in concert reverence, and who will protect us.' 2516. He pointed out Manu, but Manu did not agree to their request. He however, afterwards consented," 2525ff.

xii. 2542. "The world's righteousness is seen to depend upon the king; through fear of him the people do not devour each other. 2543. He by justice calms them all when disturbed and agitated, and so gains glory. 2544. Just as when the sun and moon have not arisen, men are plunged in thick darkness, and do not see each other; ... 2547; so too, without a king the people would perish, would be plunged in thick darkness, (would be) like cattle without a shepherd. 2548. The strong would seize the property of the weak, and would slay those who resisted them, if there were no king to protect, 2549. There would then be no possession of anything as a man's own, no wife, no son, no food, no property. 2550. Without a king to protect, there would be plundering everywhere; wicked men would carry off carriages, clothes, ornaments, and all kinds of jewels." (And so on at length). The necessity of punishment (*danda*) is enlarged upon in xii. 425ff.

The same thing is stated in a more modern and abstract form in the following extract from an article on "National independence and religious internationalism," by Prof. Albert Reville, in the number of the "Modern Review" for July 1880, p. 550: "In either words, absolute liberty would be the contradiction of liberty. It would be anarchy, license, the overthrow of society; and we may truly say, that the day which saw all men endowed with such liberty as this would see the annihilation of liberty. *True* liberty presupposes laws which, by restraining individual liberty, ensure and protect the regular and reciprocal enjoyment of general liberty."

2. *A Model King.*

xii. 2703. The king is to practise all duties; not to be severe, or partial (compare xii. 2622), to be no infidel, to be free from cruelty in the pursuit of his objects, not to be excessively addicted to pleasure, 2704, to speak kindly, but with dignity, to be brave but no vaunter, generous to proper objects, bold, but free from severity, 2705. He is not to ally himself with ignoble persons, not to quarrel with his kinsmen, not to employ any emissary who is not devoted to him, to abstain from oppressive action, 2706, not to disclose his aims (or what is profitable) to bad men, not to sound his own praises, to make no exactions from the good, to have no connection with the wicked, 2707, not to punish without

inquiry, not to reveal his counsels, not to give to the greedy, not to trust to the maleficent, 2708, to be free from envy, to guard his wife, to be pleasing and never contemptuous (open, not weak,—Bohtlingk), not to be the slave of women, to eat delicate, not hurtful food, 2709, to honour steadfastly those who merit respect, 2833, to serve his teachers (or elders) honestly, to worship the gods sincerely, 3237, 3250, to seek unrepachable prosperity; 1710. To serve, avoiding familiarity, to be clever, and not ignorant of opportunities, to tranquillize, but not with a view to release, to be kind, but without reproaching, 2711, not to smile in ignorance, not to lament after slaying an enemy, not to grow suddenly angry, and not to be gentle towards men whose conduct is injurious. 2712. So act in governing thy realm, if thou desirest prosperity on earth, otherwise a king falls into a state of great apprehension. He who manifests all these good qualities, after enjoying prosperity here, attains to glory in heaven."

xii. 3186. "Practising this conduct, (conciliation) expressed in one word,—which give pleasure to all people, a man becomes dear to all creatures; 3187, whilst he who addresses nothing to any one, but always frowns, is hated by them, never practising conciliation. 3188. But he who, regarding every one (or everything), is the first to address men and does so with a smile (compare 2065b),—with him they are pleased. 3189. Even beneficence, when not accompanied with kindly words never please mankind, like food without sauce. 3190. Even in taking (money from men?), when he who does so utters sweet words, he holds them under his control."

xii. 2065. "A king should wear a pleasant expression; should address men with a smile." 3333.

xii. 2905. "When a king had been seized by a Rakshasa (demon), he alleges, among other things, as a merit, his vigilance: "When my realm sleeps, I awake."

xii. 2625. "A king should know the Vedas and their appendages; should be intelligent, devout, liberal, and fond of offering sacrifice."

xii. 3237. The gods are always to be worshipped in assemblies at festivals."

xii. 1243. "A kingdom cannot be ruled by one man alone; without assistance his object will not be fulfilled." Compare verse 4104

xii. 2722. "Do not appoint covetous men or fools on matters of *Kamartheshu*), pleasure and wealth, but set men free from covetousness, and of excellent understanding, over all kinds of business. For a fool appointed to any functions, being unskilled in regard to his duties, and governed by desire and anger, by improper acts vexes the people."

xii. 3326. "Let those men who are kind to all creatures, and who promote the welfare of thy subjects, be found in thy realms, and not such as ruin them."

3199ff. A king is to appoint as his ministers four Brahmans, eight Kshatriyas twenty-one Vaisyas, and three Sudras, and three Sndras, &c. The Prajapati Manu said, a king's seven qualities are those of father, mother, teacher, protector, the gods of fire and wealth, and the judge to the dead.

3. *A Good King.*

Verses xii. 2079 f. "He is the best of kings in whose dominions men can move about like sons in their father's houses, and whose subjects, dwelling in his country, do not conceal their wealth, and understand what is wise and unwise action." xii. 3346 ff. "Protecting strangers from these again from strangers, strangers from strangers, and your own from your own, preserve men continually. 3347. The king, who in every respect guards himself, can be the guardian of the earth. This entire world has its root in (is dependent upon) the soul (or self); so the wise declare. 3348. Let the king constantly consider what flaw is there in me, what attachment? what is there in which I have not failed (*avinipatitam*) i. e., in which I have succeeded? From what quarter can blame attach to me? 3349. He should cause enquiry to be made all over the earth by secret approved emissaries into this? 'Do men praise, or not, my action of the past day? Shall my renown shine in all parts of the country?'

4. *A just and honest king.*

[3929. "I do not wish to live by fraud or hypocrisy; nor do I desire any advantages however great, springing from injustice. 3930. Even from of old I have avoided such bad conduct, that men might not suspect me, and that everything might be well. 3931. Seeking to live this world a life of innocence and righteousness, I cannot practise such (evil); not does it become thee."]

5. *Taxation should be moderate.*

v. 1108. "He who gathers the unripe fruits of a tree, gets from them no flavour, and the seed is lost. 1109. But he who plucks a ripe fruit matured in its season, gets from it flavour, and fruit again from the seed. 1100. As a bee extracts honey from flowers while preserving them, so let money be taken from men without injuring them. 1111. A man should collect the flowers, but not uproot the plant, acting like a gardener, not like a charcoal burner."

xii. 2725. "Levying a just revenue from his country according to expediency and rule, a king should unweariedly promote its welfare. Men are pleased with a prince who is a protector, liberal, constantly righteous and unwearied, free from desire and hatred. Never seek an influx of riches by injustice and covetousness. Both the virtue and the prosperity of him who does not follow the Scriptures are uncertain. He who studies the rules for acquiring riches gains neither virtue nor wealth; and all the riches which he has improperly acquired are lost. He whose principle is the pursuit of gain occasions injury to himself; and he will foolishly oppress his subjects by levying imports not according to the Scriptures."

xii. 9730. "He who should cut a cow's under with the view of getting milk, obtains none. In the same way a kingdom wrongfully oppressed does not enjoy prosperity. But as he gets milk who waits upon the cow, so the ruler, who by skilful management, enjoys the resources of his kingdom, reaps profit. A realm whose resources are extracted by skilful management, and which is well-protected, yields a constant increase of revenue. A country protected by the king from people about him and from others, always yields corn and gold, as a mother when well-fed gives milk. Be, O prince, like a gardener, and not like a charcoal maker. So, wisely acting and protecting thy realm, thou shalt succeed in enjoying the wealth which it yields."

xii. 3277. Imposts are to be levied by a king with a regard to the principle that he and the producer may both share in the product. 3278. The prince should not by covetousness destroy both his own root and that of others, but should close the doors of desire, and aim at men's affection (?). Men hate a king reputed

to be voracious; and how can one who is hated prosper, he who is disliked gains no advantage. A man of good understanding should extract revenue from his realm, as milk from a calf. When the calf waxes strong, it can endure fatigue; but excessively milked it cannot work." So, too, a country from which too much is extracted, is incapable of much action. The king who protects and kindly treats his people lives on what is produced, and enjoys great advantage.

xii. 3305. "Let a king extract revenue from his realm, as bees do from a tree; let him milk the country, having regard to the calf, and not bruise the breasts."

xii. 4385. "Let a king taking money collect wealth gradually, as a bee gathers honey from flowers."

6. *How weakness triumphs over strength.*

xii. 3416. "I regard the eye of a weak man, of a sage, and of a serpent, as most intolerable; do not therefore assail a weak man. Regard therefore the weak as never to be dishonoured; let not their eyes consume thee with thy kindred. For nothing grows in the family of him who has been burned by the poor; their glance consumes down to the roots; do not therefore assail a weak man. Weakness is superior to strength, even to that which is the greatest: nothing remains of the strength which is consumed by the weak, 3420. If one who is dishonoured, smitten, scorned, finds on deliverer, punishment, inflicted by a superhuman power, smites the king. Do not, exerting power, plunder the weak man; let not the weak man's eyes consume thee, as fire burns up fuel. The tears which fall from the eyes of those falsely accused, when they weep, destroy and cattle of the false accusers.....3424. When a weak man, the sons smitten, finds no deliverer, a great and dreadful punishment inflicted by destiny is incurred."

7. *The king gives its character to the age.*

2674. Let there be no doubt on the point: either time is the cause of the king [of his character]; or the king causes [the character of] the time; in reality the king is the cause of the time. 2675. When he perfectly administers criminal justice, then the Krita age, a creation the time, exists. 2676. Hence in his age righteousness prevails; unrighteousness nowhere exists. 2682.

When the king practises three parts of criminal justice, and neglects the fourth part, then the Treta age exists. Then happiness is diminished by a fourth. 2684. The Dvapara age exists when the king practises only the half of justice; and then happiness is diminished by a half. 2686. When the king altogether abandons the practice of criminal justice and from want of skill distresses his subjects, then the Kali age exists. The unrighteousness generally prevails; through in some places righteousness is practised. 2963. The king, creates the Krita, Treta and Dvapara ages, and is the cause also of the fourth age 3408. The Krita, Treta, Dvapara and Kali ages are all modes of a king's action; it is the king who is denoted by the word Yuga (age). This last verse corresponds to Manu ix. 301. Which is succeeded by the following verse: "Sleeping he (the king) is the Kali age, waking the Dvapara, and engaged in action he is the Treta, and action [according to the scriptures, *Comm*] he is the Krita age." The commentator on Manu denies that the unreality of the four ages is intended to be called in question in the text; but in both works a rationalistic interpretation may be intended, notwithstanding.

In the following passages two kings are represented as possessing the character of the Kali age: in the first case, want of energy and misfortune, and in the second, wickedness. In v, 4523, Vidula, the mother of Sanjaya, says to him: "Under the name of a son, I bore in thee the Kali age." "A portion of the Kali age has been born in the womb of Gandhari."

8. *Kings should not be too jocular and good natured.*

"And thou should'st not laugh too much with thy servants, O chief of king. Hear what evil results from this. 2034. From [such familiar] contact, his dependants despise their master and do not keep their proper place, but transgress the limits of propriety [*rottvatah*]. 2035. When sent as messengers, they hesitate (*vikalpante*): they reveal secrets; they asked for, and eat (the king's) food. 2036. They grow angry, and incensed against the king their master; and by bribery (or receiving bribes) and deceit, they cause affairs to miscarry. 2037. By forged edicts they bring ruin on the king's realm. 2038. In the prince's presence they spite. Devoid of name they repeat the king's words. 2039 When the prince

is jovial and good-natured, they disrespectfully mount his favourite horse, or elephant, or car. 2040 In the assembly his friends speak thus: 'This king, was difficult for thee; that was a wicked act of thine. 2041. And when he is angry they laugh, and are not at all delighted when he shows them honour; and they are jealous of each other, 2042. They betray his secrets, and reveal what (the) does wickedly, and contemptuously make sport of his orders. 2044. They are not satisfied with their income, and seize what should be given to the king. 2045. They seek to play with him as with a bird held by a string, and tell people that the prince can be led by them. 2046. These and other evils become manifest when the king is mild and jovial." See similar ideas in M. Bh. 1035—1043.

M N. DUTT, M.R.A.S.

*CONFLICT BETWEEN SPIRIT AND MATTER.**(A Romance.)*

(I.)

CHAPTER.

It was a calm summer night. A resplendent moon was shining and riding overhead and a refreshing southern wind was blowing, mitigating the intensity of the heat. An oppressing stillness pervaded the air and all Nature seemed to be hushed up into repose. It was the bewitching hour of midnight, when a fair youngman hardly one and twenty, with a pleasant countenance and expressive eyes, was seated on a masonry *ghat* by the side of the holy Ganges, whose water in ebb-tide, flowed majestically towards the sea. The sheen on the water and the myriads of ripples chasing each other on its broad expanse were fascinating. The youngman was in a deep reverie, and the sighs which involuntarily escaped from his broad chest betokened a ruffled mind. His thoughts were to the following effect :—

"I am a scion of one of the richest and best families in Bengal, I can trace my ancestry to remote antiquity. The potentialities of birth and education are on my side and yet I am leading an idle life. My life is not only useless, but it is sinful. A courtesan has fascinated, and enslaved me and I bow down to her wishes and always dance to her tune. I neglect my own poor wedded wife. A viper lies nestled up on my bosom. I must get rid of this creature and bring back my jewel of a wife. Poor girl, she has been neglected long enough. I must make amends for the past. There is still time and I must be up and doing."

Suddenly getting up on his legs, he left the *ghat* and briskly walked on to a narrow path, which went straight to a village on the banks of the river. Nothing stirred and the vestige of a human being was not perceptible. Beyond disturbing a pariah dog here and there or confronting a run-away jackal, the young-

man reached the outskirts of the village. Going up to a little, cosy Bungalow, he came to the portico and mounting a few steps, reached a door which was open. Noiselessly entering the room, he paused for breath. The room was as dark as a subterranean abyss and the deep stillness of the place was relieved by the heavy snoring of a sound sleeper. Pausing for a few minutes, he took out a match-box from his pocket and lit up a candle which stood on a teapoy. The candle light showed a bed in which a man and woman were sleeping soundly. Why they left the entrance door open is more than we can say. Perhaps they had indulged in bacchanalian orgies which had the effect of driving out all sense of decency, propriety and safety. The youngman went straight to the bed and rudely and forcibly shoved the sleepers, who got up in haste and were dumb founded in terror and astonishment. Addressing the woman, the intruder said—

"You have at last been found out, you have all along thrown dust in my eyes and succeeded to enchain me, by soft sawder, scattered judiciously and cleverly. Thank God, your cajoleries and my stification will not have any further effect. I discard you for ever." Turning towards the man he further said—

I picked you up from the street and gave you food, shelter and protection. I have treated you more like a brother than a waif and stray. You have repaid me well. You have abused my confidence, spurned my fellowship and treated me with contempt. Let me not see your face again. This Bungalow should positively be vacated tomorrow. Tomorrow in the afternoon my men will have orders to take charge of it."

Without saying anything further or deigning to look after the couple, the youngman left the room and his retreating figure vanished in the gloom, pervading like a black pall.

CHAPTER II.

In the presence of the youngman, the couple hung down their heads and made no efforts to speak out. In his absence the woman in a shrill voice, and in great anger, addressed her companion and said—

"You have ruined me, where shall I go? In this wide world I have no place to lie down and die. You are my evil genius. Why did I lend a ear to your evil counsel? Although not a wedded

wife, I was yet treated with the greatest kindness and consideration. Though outside the pale of strict, conventional society and not immaculate in purity, I was yet true to the man, loving him, with fervour and grateful to him for the benefits showered upon me. You crossed my path and initiated me in ways, forbidden by God and man alike. Viper, leave my presence immediately and once for all. In her vehemence, the woman appeared taller than her usual height, her nostrils were dilated, her hair had fallen down her back in a dishevelled mass, the eyes shone with feverish brilliancy, a rush of blood had dyed her cheeks, the expression on the face denoted the upheaval of the heart and the tone of the voice was pitched in the highest key :—The man was cowering in bed and the peremptory command of the woman "Begone, you consummate villain" was instantly complied with. Falling down on the floor, the woman writhed in pain and agony and when she had shed an abundance of tears, she quieted down a bit. She cried out "the path of sin is rugged and leads one to destruction. My fall has come at last. I have bartered away the precious gift of chastity for a mere song. What I took for gold is only dross-base, spurious metal. How can I regain my virtue, my quiet, innocent life? Though poor and widowed in girlhood, I was still pure and a gentle-woman by birth and position. I have lost everything. Oh my God, what shall I do and where shall I go? The woman cried bitterly and wrung her hands in a paroxysm of grief. She was still lying on the floor and writhing in agony. Just then, the man who had been turned away by her, entered the room and in a low, persuasive voice said "Ryemani, don't cry like a child. Take matters coolly, I, will support and befriend you. Come, come get up and let us talk about the future. My plans are ready and if you fall in with my views, we will leave this place early tomorrow morning." Without deigning to utter a word in reply, she ran up quick as lightning and unlocking a drawer, took up a loaded revolver, the muzzle of which she pointed towards the man. With a voice which trembled with emotion, she said :—"Villain, your last hour on earth is come. Your deeds are crying for vengeance. I will only allow you a little time to take the name of Hari thrice. Don't try to save yourself. It would be useless. Now, take your reward. Scarcely had she ceased speaking, when the report of the pistol was heard and the

man, fell down dead, shot on the head. The floor was flooded with blood.

Without deigning to cast a look on the dead man, she quietly went towards the riverside. Reaching the Ganges at flood-tide, she offered up a short prayer to the Almighty for her poor soul, jumped into the river and was carried away by the strong tide which was then flowing. Within five minutes, no trace of the woman was perceptible on the broad bosom of the mighty Ganges.

On the morning after this catastrophe had happened, the zemindar's people came to take charge of the Bungalow. They were amazed and horrified when they discovered the dead body. No trace of the woman was perceptible. Information was sent to the nearest Police Station and a Darogr with a posse of burkundazas and chowkidars came into the village and took charge of the case. The dead body was sent away for postmortem examination and a vigilant enquiry was set on foot. No evidence on the disappearance of the woman or the death of the man, was forthcoming and the poor Daroga was at his wits'end to elucidate the mystery. Search for the missing woman was made high and low, but no trace of her whereabouts could be ascertained. A large reward was offered for her apprehension, but the Police could make no headway into the matter. The services of skilled detectives were requisitioned but they had to cry *peccavi* and the enquiry was given up as lost. The villagers still talked about the case but its absorbing interest was gone. Time is a great leveller and obliterates many a scar from the heart. The Bungalow in which the dark deed was perpetrated remained deserted and people would tell softly in the ears of strangers, that the place was haunted and that a dark figure was always seen roaming about in the compound. For want of repairs, the Bungalow which had been stripped of all its contents, fell down and a heap of rubbish building materials and odds and ends of sorts, strewn the site where once stood, a neat cosy comfortable Bungalow—the rendezvous of lovers and the abode of a young, beautiful woman. The devastation of time speaks with trumpet tongue to the frailties of man.

CHAPTER III.

The name of the young zemindar was Bidhu Bhusan Banerji and he lived at Palasdanga in the District of Hughli. Beyond the stain in his character alluded to above, he was a most estimable man in other respects. The infidelity of the woman cut him to the quick and he fully made up his mind to turn over a new leaf. Dismissing the companions who led him astray, he devoted his time and attention to looking after his zemindary concern, which he had hitherto neglected. Going through the almanack, in consultation with the family priest, he fixed upon an auspicious day to bring over to his house, his young wife, who had been left in cold neglect, to live at his father-in-law's, which was some twenty miles distant from his homestead. A palanquin with twelve bearers, half-a-dozen burkundazes, a maid-servant and a Sircar were duly sent to his father-in-law's house to bring away his wife. On the auspicious day indicated the party set out for Palasdanga.

They had come half way on their return journey when the bearers, out of breath from exertion and thoroughly fatigued by the intense mid-day heat, keeping the palanquin underneath a shady tree took rest beneath a masonry *Chadney*, standing over a flight of steps, leading to a big tank. Satiating their thirst with the cool limpid water of the tank, the bearers as well as the other Servitors, prepared *Chillums* of tobacco, which they relished with zest. A shriek from the palanquin roused them up and they saw to their dismay, that the conveyance was being carried away on the shoulders of sturdy men, who were getting away at a tremendous pace. *Lathials* guarded the *palky* and the *burkundazes* of the Zemindar, without at all thinking of their personal safety, at once attacked the new comers, who were professional dacoits, who had been on the alert, as soon as the *palky* had left the village. The onslaught of the burkundazes brought down on the ground, two of the dacoits, who were severely wounded, but with all their pluck, the retainers of the Zemindar were vastly outnumbered and had to give up the fight. Four of them got scalp wounds, one had a leg broken and the other was bleeding from the face. The unequal fight could not last long and the dacoits decamped with the *palky*

with its precious occupant. The Zemindar's people, with great difficulty lodged information at the nearest Police Station. The Zemindar himself came in hot-haste and instituted enquiries all around. He offered a large reward for the apprehension of the perpetrators of the dastardly deed and left no stone unturned to find out a clue which will lead to the recovery of his wife. He was, however, baffled in his efforts to trace the miscreants and the matter lay enshrouded in mystery. The loss of his wife, under such peculiar circumstances, was a great blow to Bidhu Bhuson who was almost maddened by the suddenness and seriousness of the catastrophe. He did not by a jot, relax his endeavour to unravel the dark plot and spent money right and left to gain his object. The services of the best detectives of the time were lent to him, but they failed to do any good. Evidently, they were led away by a false scent which made matters intricate, without elucidating any phase of the enquiry. Bidhu Bhusan was determined to recover his wife or die in the attempt. Making proper arrangements for the conduct of his Zemindary affairs, he left his hearth and home, in the disguise of a religious mendicant to rove about the country in quest of his life-companion, so ruthlessly snatched away by unknown, dastardly ruffians. His people had instructions to give out, that he had gone away on a distant pilgrimage.

CHAPTER IV.

In a burning *ghat* on the banks of the Ganges at Hooghly at about the hour of mid-night, stood a tall, gigantic man, with a flowing beard and knotty, shaggy head of hair. He was in deep contemplation and did not at all mind the people who were assisting in cremating the dead bodies of their friends and relations. Suddenly heaving a deep sigh, he quickly came outside the enclosure and descending on the river, took a plunge. He dived down the water and did not come up to the surface. Five minutes after, he was swimming on the bosom of the Ganges in mid-stream casting keen piercing glances on all sides apparently on the look-out of finding something. Noticing a body floating by at some distance, he dashed on for it. He secured the body and pulling it on his back, swam to the other side of the river. Arriving on shore, he took up the body and went with it to a hut which

was close by. There were no human habitations on this side of the river and the place was a lonely one, overgrown with dense jungle. Whirling over his head for a few minutes, the apparently lifeless body, he chafed at the region of the stomach, uttering mantras in a sing song way. A lot of water bulged out from the mouth, the body was vigourously rubbed and the friction effected a wonder.

The cold, corpse like body shewed signs of resuscitation, in as much as warmth was perceptible and a bit of color fringed the white cheeks and lips. It was a female who had been saved from a watery grave and she by and by came round, opened her eyes and talked in a voice which was almost inaudible.

A little warm milk, diluted with the juice of some plant was given to her to drink. Gaining consciousness and strength she softly said—"Father, why have you saved me? I was determined to die, knowing that I had lost my purity." The Sunnyasi replied—

"My poor girl, you had no right to commit suicide. The life, which you meant to destroy, is not yours. It is His, whose mandate we must carry out. The sin of impurity is not perceptible in the body, but in the mind. If you are contrite and repentant for your past actions, the sin is washed away and the Lord, blessed be His holy name, again takes you to His bosom. Do not be cast down. Live to do your work. The path of duty is chalked out for you."

"Father replied the girl "you have saved my life and it is at your disposal"

"I will talk to you about these matters later on. Now take rest and may you sleep soundly and have sweet dreams and visions." Spreading a tiger-skin for her to lie down, the Sunnyasi left the place. The girl was no other than the discarded mistress of Bidhu Bhusan.

CHAPTER V.

The next morning the girl rose betimes and went out of the hut. The sun was then rising, bathing the East with a flood of light. Adoring the resplendant Orb with fervour, she found the Sunnyasi quietly standing behind her. She fell at his feet which were besprinkled with her tears. Bidding her to get up, he exhorted her to be of good cheer,

The girl replied—

“Father, how can I be cheerful. The dead weight of taking a man’s life, is upon me. I am bewildered and stricken with terror and remorse. Do tell me, gracious father, what I shall do to assuage my pain and to obliterate the stamp of sin.

The Sannyasi said—

“My poor girl, you lost your senses when you pulled the trigger of the pistol. The deep wrong done to you by the miscreant and the hollowness of his language overpowered you. You were temporarily insane and did the deed without any pre-meditation. Thinking you had taken a life, you resolved to destroy your own life, by way of atonement. A mad man, doing anything at the spur of the moment is not responsible to the laws of God and man. Atonement for sin is necessary, but not in the way, you did it. Practically ignoring your ownself, devote yourself body and soul for others and if perchance God gives you the opportunity, try to save a life at the risk of your own and your atonement is complete. The Lord of Lords, looks to the inmost recess of your heart. If you are pure in spirit and sincerely repentant, you are on the high road of receiving His mercy, which nectar-like flows incessantly for all, be he the greatest or meanest of mankind”
“Thus I can, the girl said, hope for mercy.”

“You can, assuredly you can. Live and work unselfishly for others and you will be saved. A few miles to the north of this place, lies a dense jungle and within it, there is a temple of Mahakali, which is hoary with age and antiquity. A Brahmin recluse, almost decrepit with age conducts the Pujah. You shall have to help and look after him. He is a perfect *sadhu*, with extraordinary powers over nature. He is also a learned man and will be your spiritual guide and teacher. Act up to his instructions and you will be safe. Initiated in the doctrine of *prem* and *bhakti*. You will speedily attain *shanti* which falls to the lot of a few. Come with me and I will take you to the place which goes by the name of Saranagram. The presiding goddess is called Anundamoye. Come along and we will reach the place in time to get *prasad* distributed at about mid-day.

CHAPTER VI.

The pujah of Anundamoye was just over when the girl and Sannaysi reached Saranagram. The temple of the goddess was an old one and built notably during the early Hindu period. It was hoary with age and antiquity. The havoc of time was not perceptible, in the temple, but the buildings around had fallen down, through decay and want of repairs. A big tank with masonry *ghats* on four sides, lay in front of the temple, the grounds and enclosures of which, were thickly dotted with trees on all sides. From a distance, the dense mass of jungle, completely hid the temple from view. It was a solitary enough place with a wild grandeur about it. The old priest came out, greeted the Sunnaysi and fell down at his feet. Raising the old priest from the ground, the Sunnaysi said "Peace be with you, may Anundamoye bless you. You have grown old and decrepit. I have brought a girl to help you. She will do the needful for the Pujah and be a handmaiden to you in every respect, teach and instruct her in the faith and in the rituals. Be a father to her. From this date, she will be known as Tapasini. "The mandate, Sir," replied the venerable old man, "would be obeyed to the letter."

"I will remain and rest here till evening when I leave the place, I have other things to attend to."

Saying this they all went into a room, where the girl was initiated into the precepts, rites and rituals of the cult.

KHAGENDRA NATH ROY.

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AHALYA BAI.

(II)

Ranoji Palkar was then fifty years old or perhaps was a year or two older. Early in his youth he entered the house-hold of Maharaja Mulharrao Holkar and doing menial service, earned, as time advanced, the good graces of his master who made him a sirdar in the army. Being a Maharatta, endowed with some brain, he soon made his way to the highest ranks of office and was at the time of Mulhar Rao Holkar's death, one of the foremost men in the court. Born as he was in a low stratum of society and bred up in servitude of an ignoble nature, he could develop in him an extraordinary capacity for scheming of the most subtle order. In intrigue and treachery he was second to none in his day. While such were his mental gifts, his bodily endowments were not less striking. Loathsomely dark in complexion, hard and rough-hewn in features and most unprepossessing in facial expression—we have said all that can be said of his personal attractions. Having lost his wife and been a widower for some time, he proposed to marry again and through the instrumentality of his bosom friend Hari Hara Pandyaaji, secured a handsome girl.

On the same day on which occurred the incidents recorded in the preceding chapter, a small party consisting of a horseman followed by a footman and a litter guarded on either side by two armed men were proceeding at a rapid pace along the route

leading to Indore. Ranoji Palkar was summoned to the court on affairs of state, with the papers in his possession. Anxious to gain Mahu, where they might conveniently break the journey for the day, the party continued their march despite the thickening gloom which was fast enveloping the world in darkness. Dundi Rao, who made up one of the party was despatched in advance to seek a resting place and to look to other preliminary arrangements, that the brief sojourn might be rendered as comfortable as possible.

Within the litter sat a young girl of eighteen summers, gazing through the half-opened doors upon the mountains that stood round like a belt, the tall trees, and the spotless sky. While the bearers were strutting fast measuring their steps to the drawling monotonous cadence of their song, Ranoji Palkar was riding in front on an old jaded beast that kept up neighing at every step. Now and then the equestrian would approach the half closed doors of the litter and seeing on the girl's handsome countenance, the marks of fatigue wrought by the long travel, he would implore her to eat of a few loaves he brought with him saying, "You seem rather very tired, Kamala, do comfort yourself; we have not far to go."

Thus consoling and exhilarating his fair companion and exhorting the bearers to accelerate their speed, it was about the end of the first quarter of the night that the party found themselves in the close neighbourhood of Satya Rishi's cottage. It being the first night after the full moon, the silver streaks of moon light began to emerge from behind the thick veil of darkness and at once spread themselves in one broad white expanse. Suddenly the rapid progress of the advancing party found itself checked and impeded. A furious bull stood in their way bellowing at the top of its voice, splitting the ground with its hoofs, whipping large clouds of dust all round, tearing the sand with its horns and lashing itself to rage and fury. The bull stood evidently determined not to budge an inch and Ranoji seeing that the way was blocked directed one of his men to scare the beast away and clear the path. The dull-witted and foolhardy servant unable to hit on any device to drive away the monster, took off the red cloth tied round his head and hurled it over the face of the bull. Having had a short while before a scuffle

with a buffalo and got worsted in it, the bull was already fury itself. Just then the horse under Ranoji sent out a tremendous neigh and the litter bearers forsooth not to be out-witted by any of the former in aggravating the situation cried the louder for the occasion. Frightened at the sight of the red cloth, consternated at the howls of the bearers and infuriated by the unwelcome neigh of the horse the animal came with such a roaring as to break down the hearts of the passengers and darted upon the adverse party. The man whose stupidity alone brought about the situation, having slipped away and effected his escape, the raging animal rushed upon Ranoji who was close behind the man and threw the rider and the horse to the ground. Scarce had Ranoji assayed to lift himself up, when the savage beast leaving the horse, pounced upon him and gored and pierced its pointed horns through his breast-sides, forehead, in fact all over his body with little discrimination, till blood flew out and adorned its horns. Seized with terror, while their arms dropped unwittingly, the two guardsmen of the litter took to their heels, an example which at once the bearers imitated resting the litter on the ground. For a moment the place was completely deserted save for the wounded Ranoji lying there helpless and the fair occupant of the litter.

The reader is doubtless aware how one of the men who had taken flight off the scene of adventure taking compassion for his master, raised cries of alarm in the vicinity of Rishi's hut and bore the sad intelligence of the mournful occurrence to the people dwelling there, and how Syam Sunder Dutt hastened to the rescue. Nor was he slow to be there. Meanwhile seeing Ranoji, an inert mass lying on the ground and her own helpless and miserable plight and finding her organs of motion paralysed, the girl sat where she was stupefied. Her senses deserted her. Her form lay stiff and motionless, her eyes glared dull and vacant, her consciousness was gone. While she thus lay too terribly appalled, the bull, its brutal fury not abated, boisterously attacked the litter bursting the wooden planks, with its horns and upsetting it got upon it kicking it with its hoofs more mightily than ever. The girl screamed but once and then fainted away. One single moment and the fiendish beast unchecked in its fatal career, would have carried destruction and death from without the litter to within and the fair captive in it would have been a victim to the culmin-

ation of the maddened fury of the animal. But Syam Sunder who was fast advancing, caught the dismal note and came quick as a thought. Drawing the bow and the arrows he darted two of the latter, one after the other in the face of the savage beast with the certain aim of a Maharatta, that he was, in less time than it takes for recording. Hardly was the insensate animal about to bound upon its foe, when two more arrows in quick succession went piercing its eyes and arrested its progress and the bull with one hideous bellow fell and rolled on the ground. Forth dashed the valorous servant then from his safe shelter and with his sword annihilated the fierce adversary that was however already struggling in the last convulsions of muscular motion.

Kamala lay profoundly insensible of her Providential deliverance from the horrid death which seemed to her but too probable to inspire her with a scintilla of hope. The gallant rescuer lost no time, in restoring the palanquin to its former position and drew the half-closed doors completely aside. His eyes were suddenly rivetted on a lithe human form evidently void of animation sitting motionless like a golden image devoid of the faculty of speech.

Moved to pity for her condition and to admiration for her beauty, Syam Sunder, modest and bashful though he was by nature, was no longer master of his feelings. He was, by nature and habit alike, partial to the fair sex: and he was inspired to chivalry at the sight of this adorable specimen of the sex. Reminded the very next moment of his duty to the distressed damsel, he gently approached the litter and implored her to rise, but there was no response. But the man to whose opportune intervention, the girl indebted so much, was not to be deterred by the presumably cold and disheartening experience he met with, and he resolved to prosecute his altruistic service to the last. He asked the servant man to assist him in lifting her up but the fellow remonstrated growling, "Come away, sir, why awake her, let her sleep." But the menial left the place having been commissioned to fetch some cold water and the young man raising the tender figure in his arms out from the litter, conveyed it to the shade of a tree and placing on a cloth he spread under, made it lean against the trunk while he held himself ready to ward off the possibility of its falling down. Completely insensible, a living corpse was she like. Yet who can describe the enthralling beauty of that form

even as it lay there, unconscious and helpless. The drops of perspiration which now stood over her face shining like so many pearls, gave a peculiar charm to her countenance. Pell-mell lay dropped over her person, faded away, the lovely jessamines which were strewn over her head. Like the lunar orb enshrouded by the earth's umbra on a day of eclipse, was her forehead, the long, jet-black hair having lain over it dishevelled. The saffron mark was washed away by the sweat and a reddish pallor which one delights to feast one's eyes with, as it spreads itself in the horizon in the evening twilight, overspread her beautiful face and imparted to it a singular tint which the eye longs to dwell and linger on although surreptitiously. Profoundly insensible as she was, her ever agitating eyes like those of the timid fawn, her quivering neck, her fine and graceful poise struck the beholder as though she were Mohini herself. O woman's beauty? adored art thou, no matter in whatever vicissitude placed.

Feasting his eyes to his heart's content and giving reins to the sweetest fancy, Syam Sunder was watching Kamala Bai and ministering to her. The servant having brought the water, Syam Sunder sprinkled some of it over her face and poured a draught through her throat which soon produced the desired effect, in howsoever a little degree, of restoring the suspended animation. Restored to her senses she imbibed another draught of the refreshing liquid and at length slowly opened her eyes. But the moment they caught a glimpse of the handsome countenance of the youthful Syam Sunder, she hung down her head in coyness and unwilling to sit before a stranger, softly rose from the place and walked a little farther away drawing over her person the cloth spread round her and wondering who the young man was. Having stepped aside she inquired the servant man of the state of his master. In the meanwhile Syam Sunder repaired to the place where Ranoji lay and examined the deep cuts all over his body. There was not much hope, yet while life was in him, thought Syam Sunder, he should not go without treatment at the hands of an expert surgeon. Assisted by the servants, he carefully raised the wounded man and bore him to the litter where he gently laid him to sleep. "My wife, my wife?" was all that Ranoji could faintly ejaculate, the motion he endured in the process of his being placed in the litter having

slightly restored him to the recollection of the danger. "Your wife is safe," assured the young man and bidding him entertain no fear on her account he bound the wounds with two charred pieces of cloth and arrested the flow of blood. Ranoji lay muttering something to himself without giving any response to the interrogatories put to him.

"He is still, still alive," said Kamala to herself as she heard Ranoji's condition from the servant, "how can I expect a better destiny when God's will is otherwise. The beast has not done me a totally good office. It were well if it had killed me at any rate."

The bearers having now arrived, Syam Sunder directed them to raise the litter and getting Kamala seated in a cart he ordered from a near hamlet, he proceeded with them to Mahu.

Among the good folk of Mahu was one Muralidhar Das, who was living with his wife in humble but apparently easy circumstances. Though sprung from an impoverished family and surrounded with a number of children, the smattering of education he received as a boy in the village school having stood him in good stead in after years, he secured a place under a Marwari named Hazar Mal and was treading on in life's journey, evoking from all that came in contact with him a feeling of deferential regard and respect for him, his impecuniosity notwithstanding. Ananda Bai who was as much loved and respected by women for her many qualities of head and heart as was her husband by men of the place, was now thirty years old and was younger than her spouse by three twelvemonths. Tall in figure, slender in form and with a bright golden complexion, Muralidhar Das was certainly good-looking if not quite handsome.

It was but a few minutes wanting to the hour of nine when Syam Sundar Dutt arrived in Mahu, accompanied by the living corpse of Ranoji and the terror-afflicted Kamala Bai, and bidding the litter-bearers stop at the house of Muralidhar Das, he proceeded towards the same destination in advance. Having gained the house he threw a hasty glance towards the interior and behold its owner, who, after partaking of supper, sat reverentially pouring over a huge book which bore the title of 'Bhagavatham.' The young man approached and stood before him,

"Holla? master Dutt? is it indeed you?" ejaculated the elderly man, agreeably surprised and greatly joyed at the sight of his kinsman; and eager to communicate the welcome tidings to his wife, he shouted, "Our Dutt, our Dutt, here is our Dutt."

"At last were you able to come, my boy?" greeted the sweet voice of Ananda Bai, who, not having seen him for a long time, came panting and drawing him near her, passed her hand over the head of Syam Sundar, with all the affection of an elder-born.

"Nay, sister, never mind my coming," exclaimed Syam Sunder, hardly suffering that exuberance of the worm feeling to subside which the first and unexpected meeting after a protracted separation of an affectionate sister and her younger brother engenders, "But there is Srijut Ranoji Palkar lying mortally wounded. He is one of the high officers in the service of our Queen. And there is his wife too who accompanied him. It is imperative, sister, that we should attend to them to the best of our resources."

Thus preparing his kinsfolk for the reception of those behind him; the gallant deliverer began to recount to them the whole affair as briefly as the details permitted; and scarcely had he finished his tale, when the sudden stoppage of the heavy rumbling wheels of a drawn up cart broke upon his ears. Hastening Ananda to receive the fair traveller, he sped to the litter which bore Ranoji and raising him gently on his hands he conveyed the invalid into an inner apartment and laid him on a soft bed.

Poor Ranoji lay struggling and groaning on the bed and was unable to explain his ailment or even to respond when called. The excruciating pain, rendered the more acute on account of his inability to complain or communicate the extent of his suffering to those who were ready to minister to him, if they could but know it, found vent incessantly in suppressed moans and stifled groans which issued from him as if under the influence of strangulation or as if the incubus of an evil spirit sat and weighed upon his heart. The case was one which transcended their comprehension and nothing short of a medical expert's skill could bring relief. Accordingly a surgical doctor was brought in. The medical functionary advancing to the bed stooped to look at the invalid, felt his pulse and at his heart. Rising slowly and stiffly he shook his head with the sombre gravity which is the monopoly of the votaries of his profession in adverse circumstances.

Mute as he was for a minute, yet the expression which his countenance wore was eloquent enough. The impatience of those around him, however, was already much too strained to brook another moment's delay. Affecting therefore as much grief as he could manage for having had to be the bearer of unwelcome tidings, the doctor mumbled out that there was not much hope and withdrew.

Meanwhile Ananda Bai who was enjoined by her brother to receive Kamala Bai with due courtesy, was no sooner apprised of the latter's arrival, than she hurried forth and receiving Kamala with the utmost civility, conducted the young guest into an inner room. Soon after the customary exchange of explanations of a personal character—incidental perhaps to the occasion, which the elder of the two succeeded in drawing forth in order that she may place Kamala more at her ease, the genial hostess implored her guest to partake of a light supper. The distressed girl, too much a prey to grief, remonstrated and protested in vain and yielding mechanically, she complied at length. But Ananda's quick and penetrating eye at once gauged the immensity of the girl's grief and this called forth her direst apprehensions that the girl anticipating the worst, might seek relief in any preposterous attempt on her life. This the woman's instinct in Ananda clearly discerned, and, forewarned, she resolved to keep close watch over the person of the unhappy girl.

"How could this most shamefully ill-conceived match have been affected?—a man on the other side of fifty and a girl quite within her teens, thus yoked together? could her parents have with any conscience been a party to it?—But Good Heavens! is she not destined to drink, a few years more, of the cup of this domestic bliss—such bliss, if bliss this be, as has been ordained to her by God? Would he ruthlessly pluck it away so early—is she to be torn off so soon from her wifely duties and so will she not be a mother at all? Merciful Heavens! and that saffron mark to be washed away, never to appear again while she lives. She so young, so beautiful, to be doomed to widowhood? Holy God! is that beauty of hers no more to be cared for than the moonlight in the wilderness?"

Such were the thoughts of profoundly indignant surprise at the unhappy union of Kamala and of the most heart-rending

anguish at the fate which seemed imminent to her companion, such were the thoughts, we say, which Ananda carried with her as she led her fair charge to a couch close to her own, when the hour of repose drew nigh.

Meanwhile Muralidhar Das observing the condition of Ranoji which seemed to have been but too well anticipated by the medical man, grew nervous of the approaching hour, and despatched a messenger to convey the intelligence of the impending blow to the dying man's brother, Doulat Rao.

Dundi Rao who, as the reader is aware, was sent forth by Ranoji to arrange for a halting place, while his party was in progress before the adventure with the bull, found his way to a *Ganja* shop, and, forgetting his mission, lay there senseless by over-indulging in the consumption of the potent leaf. He was awakened by Laxmun who sought the same place on the same mission. Hearing from him the whole affair with the bull, Dundi repaired at once to his master, and finding himself incapable of lending any succour to him, betook himself to a corner of the house to brood in silence over the frustration of his schemes for the success of which he had relied on Ranoji. He then abandoned himself to sleep which he endeavoured to overcome in vain.

As Ananda Bai sought her couch for the night, the melancholy reflexions which the condition of her unfortunate companion engendered in her bosom, gradually lost themselves in the soporific embraces to which she at length resigned herself. But not so with Kamala. Throwing herself into a couch which her genial hostess had shown her to, the miserable girl closed her eyes. The moment they were shut, fleet as lightning, did the gloomiest presentiments flash through her brain. She could not compose herself to sleep; and she sat up in bed. The painful, horrid thoughts which rose surging and whirling, as if suddenly emitted from a volcano, overwhelmed her, and she burst into an agony of weeping. Torrents of tears gushed forth and streamed down her cheeks while with convulsive sobs her heart heaved as if it must break.

"Really, really mother," murmured the wretched girl, half soliloquising and half apostrophising, as the first flood of anguish vented itself in tears, "really thy heart is made of adamant? was

ever a mother so cruel, so unrelenting, so remorseless to her child, her own child? Yet thou hast made me a victim to thy base treachery? .. Never never while life is in me, shall I approach thee. If nevertheless I must, far, far more readily should I put a period to my existence than seek shelter under thy roof. Oh God?" exclaimed the unhappy girl writhing in despair, "Oh God? why dost Thou spare me my life? why not the bull slay me instead of him? wretched, most wretched am I, whether this man live or no."

Ananda suddenly awoke from her sleep the apprehensions her heart gave way to, relative to the distressed girl having haunted her in her dreams; and feeling with her hand the couch to which her fair charge was consigned, she took consternation at its being untenanted. She rose abruptly, and, wild with confusion and dismay, gazed vacantly in all directions. Kamala sat at a distance, wiping her tears and endeavouring to suppress her heavy-drawn sighs with which her bosom rose and fell. Inwardly rejoicing that her slackness of vigilance had not, so far resulted in any danger, Ananda surveyed full the miserable heart-rending state of the young girl, notwithstanding the latter's affected composure. Touched to the core with profound sympathy and deep compassion, she placed herself by Kamala's side, and, being herself a woman, could not resist the onflow of tears with which her eyes were flooded.

"Tranquillise yourself, my dear," exclaimed Ananda, in the most endearing tone, taking her hand, "compose your feelings. It seems to me," she added in the most passionate enthusiasm of her love for her young friend, "it seems to me that nothing untoward shall happen to you, and the beauty of your face and the purity of your soul bespeak it. But what avails those tears. Nerve yourself. My brother will dare anything and spare nothing to assist you in all that you want-save and except the impossible...the saving of your husband's life. He is very good natured."

These comforting and soothing assurances which emanated from the spontaneous overflow of the most tender and sympathetic heart which a woman alone is capable of, evoked in Kamala bitter and galling reminiscences of her past which tumultuously thronged her brain, and, throwing herself upon Ananda's neck, she wept convulsively.

"Mother," she said, sobbing heavily and raising her tear-bedewed eyes towards Ananda's, "...Yes, I feel as if you were my mother, true, your brother is generous, very. I have not seen one yet like him. Why! has he not saved my life...was he not my deliverer. Yes", she added in a voice deep and tremulous, "Yes he is my ministering Angel. Him alone have I ...cherished as my hope for any time."

Scarcely had she given expression to these sentiments, when the door opened—and Syam Sunder Dntt made his appearance which terminated the confidential outpourings of heart of the two amiable women. Startled at the unexpected entrance of Syam Sunder, Kamala rose and nearing the wall stood with her head hung down and with her toe drawing imaginary lines on the floor.

"Sister," exclaimed Syam Sunder addressing his sister, while his eyes were rivetted on the beauteous form leaning upon the wall "methinks Srijut Ranoji's condition has undergone a change for the better. I have hopes of his recovery." But perceiving that his intrusion had checked their conversation and occasioned the modest damsel's standing up, he retreated from the room into the verandah outside, facing the street, and began to pace to and fro abstractedly. It was already long past the hour of midnight: the streets which some while before had been the scene of busy promenaders, now presented a forsaken, deserted aspect. The moon rode high in the heavens, flooded the earth with her cool mellowy lustre and suffused the town with liquid silver. The towered buildings and steepled temples cast their broad ominous shades long into the streets relieving at chosen intervals the pale, placid moonlight which enhanced the calm but majestic grandeur of the night. Syam Sunder felt exquisitely happy and delighted, as he contemplated the scene around him. The image of the fair nymph who had stolen his heart that evening, rose in his mind and he began to feel...and distracted.

"Aha! how charmingly beautiful and seryph-like Kamala is! Surely her name is not a misnomer. Never was a name so aptly and felicitously chosen as hers. In name as well as in reality she is Kamala — why she is Kamala herself— no I cannot forget her, not even a thousand births hence— She is mine!—What? am I mad or raving? else how can I claim to be mine that to others

belongs. But will this man Ranoji live after all?—fie—fie—that I should, infatuated, covet the death of the husband of her who is sunk in the abysmal depths of grief, as though my heart were made of steel. And ever if he should not live, how can I make her mine? Is she not chastity incarnate? Yet the Omnipotence of God sways alike possibilities and impossibilities. "Inscrutable are the ways of the All-knowing."

Worn out and languid, he slowly glided into the house, a prey to conflicting emotions and thoughts.

As the last lingering star paled before the advancing dawn of day, the messenger who was entrusted with the dolesome errand to Dowlat Rao at Indore, arrived accompanied by that person. Seeing Ranoji, Dowlat Rao bemoaned the condition of his brother. Averse to the idea of suffering his dying brother to remain another moment in a stranger's house, he prepared Kamala Bai and the party for journey home. Placing his brother in the litter, while Dundi Rao and others brought up the rear, he left for Indore. Bereft of the genial company of Ananda, Kamala abandoned herself to grief and despair. Syam Sunder Dutt accompanied them a part of the way and with a heavy heart bade farewell to Doulat Rao and returned home. Ranoji's condition having undergone a change for the worse, the litter was put down. Doulat Rao beat his heart and wept aloud. Kamala shrieked and fell into a swoon. And Ranoji in the litter was—dead.

V. L. NARASIMHAM.

CONFLICT BETWEEN SPIRIT AND MATTER.

(A Romance.)

(II.)

CHAPTER VII.

Bidhubhusan like the Wandering Jew was moving about from place to place, ill at ease. He had dressed himself in the *gairick* of the Sunnaysi and usually took shelter in temples, *Athithishlas* and vacant places. He always kept a sharp look out, remembering the purpose for which he had become a wanderer. He had gone to a village, chiefly inhabited by low-caste Bagdis. He has enconced himself in the temple of Siva and was interviewed at all hours of the day and night by village men and women, who seeing a holy man, had divers questions to ask and problems to solve. It so happened, that when every body had gone away and the night was far advanced, an old man, perfectly grey-headed, entered the temple and saluting the so-called *Sadhu* said—

“I am suffering from an incurable disease and my days on earth are almost numbered. I wish to die with a clear conscience and would like to consult you upon a matter, which is always uppermost in my mind. I am a professional dacoit and had some time ago, gone out, on a plundering expedition, when we met a party carrying a rich, beautiful, young woman to her husband's home. The palanquin in which the lady was seated was on the ground and the bearers and retainers were taking rest. Quickly taking the palanquin on our shoulders, we decamped. We were, however, attacked by the retainers of the zemindar who fought with much pluck. We outnumbered them and it was sharp work, in close quarters. The retainers were disabled and vanquished and we all fled with the palanquin on our shoulders. We stripped the woman of her ornaments and intended to take her to a neighbouring Fouzdar. Unfortunately, for our plans, a body of horse-

men suddenly turned up and attacked us on all sides. Our comrades threw down the conveyance and ran for their lives. They fled pell-mell and were not further molested. Twelve of us were caught and compelled to carry the palanquin which we took ten miles ahead. The shades of night having fallen; we were kept, under guard, in a Serai, where we came to know, that the horsemen were the retainers of the son of a Nawab, who had gone out on a hunting expedition. The Nawab's son had not then returned and we would be dealt with according to his orders. The night was a close, sultry one and everybody went out into the Verandah to sleep. I was alone in the room and when everybody was hushed up into repose, the young lady, addressing me quietly said—

“ You are my son and won't you try to save the life and honor of your mother. Although you, are a dacoit, I see goodness stamped on your face.”

The sweetness and sentiments of the short speech captivated me and I made up my mind to save the lady, happen what will. Finding the sentinel on the north verandah fast asleep on the ground, I asked the lady to come along with me quietly. She obeyed me and we made for the jungle. We had not, however, gone more than a couple of miles, when we heard a great uproar behind us. Lights were moving fast. Evidently, they were in the hands of horsemen, who were gaining upon us. Finding further flight useless and that we are likely to be captured before long, I told the lady to turn to the right and take shelter in a dilapidated *pirastan* close by. I was sure, they would not enter the *pirastan* being devout, fanatical Mahomedans. I intended to get up on the top of a tree. Before we had parted company, the lady blessed me and told me that I should go to Palasdanga and inform her husband, about what had happened. Her husband's name was Bidhu Bhusan Banerji, and he lived at Palasdanga. Saying this, she went away and I have neither seen nor heard about—her, since then. I was not found out and I went back home. I have not, however been able to keep up my promise. Falling ill, immediately after, I have had not strength to travel up to Palasdanga. I cannot impart the secret to any body else and this is the knotty point which troubles me. Advise me, holy Sadhu and save me from sin.”

When the recital was being made, Bidhu Bhusan could not

contain himself and it was with great difficulty that he kept up his part.

He was so much agitated, that he was walking to and fro and could hardly articulate, when the man stopped for good. Hearing a deep sigh he said—

"Son, I know Bidhu Bhusan and would carry your message to him. You can depart in peace. Thy vow has been kept. God has heard your prayer and sent me to you."

The man was much consoled and left the place with an easy conscience. Bidhu left the temple the same night.

CHAPTER VIII.

Tapasini was culling flowers for the Pujah of *Anandamoyas*. She had to go out of the *mandir* precincts in search of flower and to walk the radius of a mile to get a good collection. At some distance from the temple, she heard a faint noise, as if somebody was moaning in pain. Looking about her, she saw a young, beautiful woman, lying on the ground, in great pain. Going up to her, she asked "what was the matter with her." The young woman faintly said "I have been knocking about the country for some-time and beyond picking up a fruit here and there, have had no proper food for more than a week. Worry, exposure, insufficiency of food and sleeplessness have undermined my constitution, not ordinarily robust. Coming to this part of the country, I could walk no more and have thrown myself on the ground to die. Please cheer my last moments. My spirit is fluttering to get away."

"Sister answered Tapasini "I won't allow you to die. I miss in your face, the symptoms of death. You are suffering from weakness. Wait for me till I come back with sustenance to enliven you and brush you up."

Without waiting for a reply, she ran towards the *mandir* and covering up the distance in a short time, at once proceeded to the place, where the old *Babaji* was seated. Saluting him, she said "father, a helpless woman is on the brink of death, for want of sustenance. What shall I do to save her life?"

The *babaji* answered "Bring some *charanamrita* of the Goddess and a little warm milk, mix them up and give the potion to the woman to drink. Take these leaves, squeeze them in

your hands. A pungent smell will be perceptible. Hold the bruised leaves on her nostrils. She will revive and would be able to walk with you to the temple."

Tapasini again darted out and carried out the instructions of the Babajee's to the letter. As the old man had predicted, the young woman revived speedily and got strength enough to be able to come to the *mandir* in the company of Tapasini. Such good care was taken of her, that in the course of a few days, she regained her former strength and health. Naturally, she took a great-liking to Tapasini and gradually they became fast friends, calling each other sister. The couple tended the *Babaji* and helped him to carry on the *pūja* of the goddess.

CHAPTER IX.

Both the women were seated together in a room. Tapasini broke the silence and said, I always call you sister. I have not as yet, heard your name, neither have you told me anything about your antecedents. If there is no objection, I will be glad to hear, everything about you.

"There is" answered the new comer, hardly any objection. On the contrary, I am anxious to let you know all about myself. There is nothing extraordinary in my antecedents. I am a Brahmin woman, born in a respectable family known as *grīhast*. In time, I was married to a rich zemindar. Beyond seeing my husband on the marriage night, I had no other opportunity up till now, to meet him. With us, Hindu females, husbands are *devatas* and we are debarred from speaking anything ill about them. For the sake of truth, I must say that my husband neglected me even when I had attained the age of puberty. Hearing the counsel of evil men, he had taken unto himself a mistress, upon whom he showered his wealth, love and affection. Finding the woman was not true to him, he discarded her and sent for me. I was riding a *palki* on my way to my husband, when we were attacked by dacoits on the route. The dacoits were too many for my husband's retainers, who were severely beaten and had to run away for their lives. The dacoits took up the *palki* on their shoulders, stripped me of my ornaments and had gone some distance, when they were surrounded by a party of horsemen, who happened to be the retainers of the Fouzdar. All the dacoits ran away, excepting some

men, who were detained to carry my palanquin. We reached a *sarai* shortly and remained there for the night. On account of the darkness of the night, my dacoit bearers with one exception had gone out, to the verandah to sleep. The man who remained in the room had a pleasant face and I was emboldened to ask his help to give the slip. He fell in with my plans and we surreptitiously left the *sarai*. We had not gone some distance, when we saw lights approaching us. We thought the Fouzdar's men were after us and we separated for fear of being caught together. I took shelter in a *pirastan*, my companion left me to seek a place of safety. Before he had finally left me, I introduced myself and requested him to inform my husband, about my forlorn condition. I don't know, whether the man had been able to see my husband. Like a discontented evil spirit, I roamed about the *pirastan* for a day or two in the hope of meeting my husband. Disappointed and dispirited, I left my temporary asylum and walked about the country. I always travelled in the night, for fear of meeting anything disagreeable. I had no knowledge of the country and was not aware which way I was going. Exposure, fatigue and an insufficiency of food prostrated me and I fell down in a swoon in the place, where you picked me up. My name is Pratima and I will write out my husband's name, as I cannot, according to the usages of the country, pronounce it. Taking a piece of chalk, she scribbled a name on the floor and Tapasini read it as Bidhu Bhusân Banerji of Palasdanga. The recital gave a rude shock to Tapasini and tears rolled down her cheeks in abundance. She sighed and wept to sigh and weep again. Pratima could not make out, why Tapasini was so much moved and distressed. She was wondering in her mind about the strange part played by Tapasini, who drying her eyes with an effort said—"The depth of my feelings must have taken you by surprize. You will be horrified, when I say, that I am the disgraced and discarded mistress of your husband." The blunt and abrupt way, in which the information was imparted, shocked Pratima, who shed tears in silence. Both the women were exceedingly moved and sat silently for some time, without daring to look each other on the face. During this dilemma, the Babaji entered the room and addressing both the women, said—

"My daughters, don't be cast down. Embrace each other as sisters. Let no unholy thought lurk in the recess of your heart.

You are both impersonations of the eternal *sakti* and as such, are divine. Abidya (want of true knowledge) and the imperfections of the flesh, may for a time humanize you, but you are divine and your mission on earth is to, like the Great Holy Mother, create sustain and cherish humanity. A woman is the better part of man. With her pain, anguish, the cravings of the flesh, the hallucination of the senses are nothing. She sits majestically like a rock and does not care a straw for the huge waves, which are dashing on her from all sides. Knowing her true self and her true avocation, she must rise to such height as occasions demand. You Tapasini, on account of the sequence of your previous deeds, entered your earth-life, through a wrong portal. You have been rescued and initiated into the mysteries of the true path. The sum total of your experience will lead you to a higher plane. Do not, therefore, be cast down and covet for empty bubbles which will, mirage—like, burst and disappear in space—in the womb of time. You Pratima have suffered pang and privation to come out strong and peaceful. Your husband's love will teach you the inspiration and eminence of divine love. It is a matter of wonder, that both emblems of *sakti* in the economy of nature were set in motion by one *purushe*—a single motive power. The touch of the *purushe* has ennobled both. So embrace each other, like sisters and go on your ways as chalked out by the divine mother.

The soothing and ennobling words of the Babaje, replete with true *Shastric* lore had a thrilling effect on both the young women who embraced each other and departed to perform their various household duties.

CHAPTER X.

Bidhu Bhusan went, as indicated by the dacoit, straight to the Pirastan, in search of his wife. He searched the place cautiously, but could find no trace of his better half. Foiled in his attempts to trace and recover his wife, he became morose and taciturn and listlessly wandered about the country. There was a village in the Murshidabad District, which went by the name of *Natungram*. Amongst other castes, Brahmins preponderated there.

Almost all of them, were well-to-do and had masonry buildings of their own. One man owned a large-sized building in front of which, there was a big tank with a masonry *ghat*. People of

the village used the tank for the purpose of bathing and securing drinking water. There was always an influx of men and women on the *ghat* of the tank. Bidhu Bhusan on entering the village felt an inclination to take a bath. So he repaired to the tank and sat on the flight of stairs, before he went down into the water for bathing. From the *ghat*, the house of the owner of the property, which was only at a short distance, was perfectly visible. Looking at the pile of buildings, he noticed a young, beautiful lady, standing behind a window, gazing at the people, passing and repassing the tank. The very sight of the woman gave him a shock and he stood up, uncertain what to do. Again he scanned the features of the young lady and made up his mind to enter the premises. His feelings were considerably stirred and he got so excited, that he was almost reeling like a drunken person. Steadying himself as best as he could, he entered the premises and asked one of the servants "if he could see the *Kurta*." He was taken upstairs to the *boitackkhanna* (drawing room) where a respectable gentleman was seated, conversing with several people. Bidhu Bhusan was dressed in a saffron colored robe and was treated and honored as a *Sunnyasi*. A small piece of carpet was spread for him to sit upon and the people in the room, bowed down their heads in reverence. The owner of the house said, 'Sir, you are a stranger to this part of the land. Will you be so good as to allow me to entertain you as my honored guest ?

"Before I accept your invitation" replied Bidhu Bhusan "would you allow me the privilege of a private conversation ?"

The *Kurta* asked his friends to go to the next room and when they were all gone, he said "now, Sir, I am at your service.

Bidhu Bhusan said, "Sir, I am a wanderer and have reached this place, about half an hour ago. Wishing to take a bath, I repaired to your tank and was looking all around, when I noticed a fair young lady, standing behind a window. I scanned her features minutely and attentively and have been able to fix upon her identity. Will you honestly tell me, who she is ?"

"I have no objection, considering your position, as a *sunnyasi*, to answer your question in a fair spirit. From your description, I find you have seen my wife. There is no other fair young lady in the house, excepting my wife and you have assuredly seen her.

May I now ask the purpose for which, such a ticklish question has been put to me?"

Bidhu Bhusan's face shewed the deepest anxiety and in a tone which trembled on account of his intensity of feelings, said—"for God's sake, don't trifle with me. Don't try to prevaricate or mislead me. Tell me, in the name of the Holy of Holies, fairly, frankly and honestly, everything about this young lady."

"I've" said the *kurta* "already answered you. She is my own wedded-wife and I have nothing more to add."

"Villain" almost shouted Bidhu Bhusan losing all control over himself "you lie in your throat. She is not and cannot be your wife. She is my wife—my own dear wife, for whom I've been wandering about the country, like a miserable vagabond. I don't know by what trickery you have got her in your clutches. You must have had recourse to *budmaishi* to get hold of her. Thank God, I have found her out and I am determined to liberate her. If you don't obey me, I will immediately go to the Fouzdar and ask his help to get me out of this scrape. You will, I assure you, obtain condign punishment. I am a big Zemindar and the Fouzdar is a personal friend of mine. Make over the girl to me at once, without further delay or prevarication or else, I will teach you a lesson, which you will never forget to the last day of your existence."

The *kurta* took Bidhu Bhusan for a mad man and called out his friends and servants to come to him. They flocked around him in all haste and were as surprised as pained, when all the circumstances were explained to them.

Bidhu Bhusan was trembling all over and foaming and frothing in the mouth. He would hear of nothing else and peremptorily asked, that his wife may be made over to him. They called for the police and a large concourse of people assembled to see the fun. Matters had come to a climax, when they tied the hands of Bidhu Bhusan with a rope and tried to take him to the Fouzdar. At this stage an old maid servant hurried out from the zenana, scanned the face and features of Bidhu Bhusan. In a moment she cried out "it is as I thought, what have you done? Release him at once. He is the brother-in-law of the mistress of the house. He has married her eldest sister. Though much changed both, my mistress and myself have been able to recognize him at the first glance. Addressing the

maid-servant the Kuita Bahu asked—"are you perfectly sure of what you say ?

Is he really my brother-in-law ? How is it that he is calling my wife, his wife. Why this mistake ?" "Don't you know Sir," "the maid-servant answered "that his wife and your wife are twin sisters and are so much alike, that only the most nearest and dearest could make out one from the other."

Bidhu Bhusan was released and was much vexed and sorry, for what had transpired. He was immediately taken to the inner apartments, where the karta and ginni tried to make him as comfortable as ever. Although the resemblance was striking, he found out his mistake, when he saw his sister-in-law seated close to him. Profuse apologies come from both sides and his sister-in-law and her husband were much aggrieved, when they heard of the fate that had overtaken, the eldest sister. Remaining in the village for a few days, Bidhu Bhusan, again went out dressed, as he was before, in the garb of a Sunnyasi.

CHAPTER XI.

In the village of Taura Autpore in the, District of Hugli there is a temple consecrated to Syam Sunder. It is the shrine of Parmessur Thakur—a disciple of the famous—Sri Chaitannya. Parmessur Thakur had super-human powers and after his death his body was laid in *Samadhi* in front of the temple of Syam Sunder. Autpore is one of the twelve places in Bengal, sacred to Vaishnabas, who flock to these shrines during different seasons of the year. In the course of his peregrinations, Bidhu Bhusan reached Autpore and was so much impressed with the image of Syam Sunder, that he made up his mind to remain there for some-time. On the third day of his arrival, when he had just left Syam Sundar's temple, he saw an old Vaishnab, radiant in appearance, sitting beneath the shade of a *Kadamba* tree. The old man magnetically attracted Bidhu Bhusan, who in spite of his disinclination was forced to go to him. He bowed down to his feet and was told to sit down. For a few minutes, the Vaishnab was buried in deep thought, shutting his eyes and suspending his breath. Then he addressed Bidhu Bhusan in a tone which was sweet in its modulation and in language, which was lofty and spiritual in character. He said "my young friend, you feel the loss of your wife

sorely. Leaving your daily avocations, you have been moving about from place to place, like a disturbed spirit. Have you been able to trace and recover your wife? No, you have not been able to do that and unless Sri Krishna helps you, you would not be able to do anything. We have only circumscribed powers and we must devoutly pray for His help before we would be able to do anything.

We cannot even move our own bodies, unless we get strength from Him. So long his touch is upon us, we are living beings with the potency of sakti, as soon as the touch is removed, we are dead bodies—lifeless and inert, shunned by all and repellent in sight. My friend, you have been moving in the wrong direction. Human powers, unaided by His grace, are impotent. Propitiate Him first and then work with a will. You gain your goal. If you had spent a tenth portion of the time, you have taken, to search for your wife, in contemplating your Maker and imploring His mercy, you could have attained success. The ties of this world are nothing but stepping-stones for a higher life. When you see your wife, son, daughter, father, or mother whom do you, actually see? Not the fleshy counterparts of those whom you have been taught to call your wife, son or mother, you see the loving face of Him who is the source of *prem*. He appears before you in various guises to teach you higher *prem* and the way to efface self, for others. Leaving carnality aside, why do you love your wife? She may not have fleshy attractions and still you are devoted to her and why? Only for her *prem* and selfsacrifice which are flowing from the eternal source. No body can approach Him, unless he learns *prem* and sacrifice in a lower plane. Social relationships are stepping stones to the higher and holier relationship of God and man, of the Jibatma to the Paramatma. My boy love your wife, love any thing and every thing, you are initiated in the ways of *prem*, but don't love carnality—the outer covering only, which is of the world, worldly, doomed to death and decay. Always take the sweet name of Hari and the higher powers will be always ready to help and succour you. I know the place where your wife is residing. If you so wish, I can tell you where to go to, to find her. Cross the Ganges at Hughly, going to the other side of the river, walk straight towards the north, you will see a dense jungle, within that jungle, you will find the temple of Anandamoye,

you will find your wife there, perchance, you may meet another female, whose sight may give you a shock."

The words of the venerable old man opened the spiritual eyes of Bidhu Bhusan and he fell down at his feet shedding a flood of tears. Gaining command over his self he said "Father, allow me the proud privilege of calling you my *guru*. I am ready to leave the world to be your disciple—have mercy on me."

"My boy, the hunger for worldly attractions must first be appeased, it lies latent and must be appeased or else, it will crush you. Find out and take your wife home, live in peace and comfort, satiate your desire and then think of leaving the world. A time may come, when you may see me again." The prophetic powers of the *Vaishnab Sadhu* overwhelmed Bidhu Bhusan with surprise. He could not understand how the Jogi could know all facts about himself and his wife. He had heard about the extraordinary psychic powers of *sadhus* but had not had the opportunity of meeting a true Yogi of the stamp of the venerable *vaishnab* whom he begged hard to initiate him into the cult of Vaishnavism. The *sadhu* consented and the initiation was effected late in the night. Before dawn, both the *sadhu* and his disciple had left Taura Autpore.

CHAPTER XII.

The Fouzdar of Hugli, with a posse of Policemen had encamped near the shrine of Anandamoye, in search of dacoits. They scoured the country to ferret out dacoits, but not a single robber was found and captured. The Mahomedan functionary had pitched his tent, outside the precincts of the temple. He was seated, in his camp, on a chair, smoking tobacco. He was addicted to opium and the action of the drug made him sleepy. He was occasionally smoking and nodding his head, when another Mahomedan, in the prime of life and dressed to perfection, entered the camp and saluting the Fouzdar said—"May Allah keep you safe and in good health Fouzdar Shaheb, your method of enjoying life does not suit me, I am therefore, determined to go home."

What's the matter, Ali replied the Fouzdar.

"The matter is serious enough. To be living in the jungle, in companionship of dacoits and wild beasts, may be sport to you, but is death to me. I can't stand this wear and tear."

"What do you want then?"

"Wine and women are the props of life. To be deprived of both, is to court death. I am a youngman and do not wish to die so soon. Sepoys, dacoits, wild beasts may be necessary in the economy of Nature, but they don't suit me. I beg of you, Fouzdarji, to grant me leave, so that I may get away from this nasty, beastly place."

"Ali, I have brought cases of Shirazi and they are always at your disposal. The dancing girls will come to this place, this evening. So, cheer up, my friend, don't lose heart."

"Your words have enlivened me and I wish you joy Fouzdar Shaheb. You are dozing be times, why not wake up and hear a Guzzal of mine."

"Go on, Ali. I, am all attention" Ali in a sweet voice sung a song and the Fouzdar Shaheb was enchanted as his incessant cries of "Sovarn Allah" indicated. As soon as the song had ceased one of the tent guards entered appearance and saluting the Fouzdar said—Huzoor, one of the sepoys, moving about on the sly in the jungle, inquest of dacoits, has found out a fair, young Kafer woman, picking up flowers from place to place.

The Hindu sepoy would not touch the woman, as she is a Brahmin. He has, therefore, asked me to report the matter to you."

Turning towards Ali, the Fouzdar said—"When anything about the fair sex is in question, it is imperative, that we should personally look into it. Come on, Ali, let us go and have a look at this woman."

The Fouzdar and his Moshahab Ali, went to the spot and found a woman, covered up in gairick (saffron-colored robe) standing underneath a tree. She had put on her veil and her face could not be seen approaching close to her, the Fouzdar said "who are you, my beauty."

There was no answer, when Ali advancing a step said "If you don't answer and take off your veil, I will have the supreme pleasure and privilege of touching your beautiful person. Still, there was no answer. She stood stock still.

"Is she deaf or dumb or both" cried the Fouzdar Shaheb.

"For ought I know," Ali said "she is a coquette, bent on tantalizing us, if you so direct me, I will take off her veil."

"You can well do that, Ali, let us see her ravishing features."

"Do not" humbly interposed a Hindu Sepoy "for God's sake, touch her. She is evidently a Brahmin woman and the desecration will pollute her for life. The stigma could not be removed."

"Who is this 'dog' cried the Fouzdar in great anger, he dares to impart to us his unsolicited advice. Some of you take him into custody."

The Hindu sepoy was taken into custody and carried away to the encampment.

The Fouzdar was advancing to take off her veils, when somebody in a stentorian voice said "Beware" do not touch her on the pain of death.

Everybody was startled and looked, at the direction from which the voice came. The new comer was no other than the old Babaji. With eyes kindling with rage and voice rendered hoarse with intensity of feelings, the Babaji came straight on to where the girl was standing. Bidding her to take courage, he uplifted his hand and said—"Is this the way you honor the fair sex? Have not you mothers and sisters? You are about to crush an emanation of *sakti* in ground hallowed by the presence of *mahasakti*. Take care, that you are not yourselves crushed depart in peace.

The language and gesture of the Babaji overawed the Fouzdar and his companion, but the satanic spirit of mischief is hard to be beat down.

Purple with rage, the Fouzdar directed his sepoy to arrest the Babaji. The men stood silently, not that they had any intention of disobeying the Fouzdar, they were restrained by a power which they could not understand. They could not move their limbs, articulate a word, but stood like so many stocks and stones.

Taking up a stick, the Fouzdar beat his own men to incite them to action, but it was useless, not a word of pain, assent or disapproval, escaped their lips. Getting still more excited, the Fouzdar tried to arrest the lady himself, he suffered for his pains, he got paralyzed and fell down on the ground in a swoon. Al, finding discretion the better part of valour, at once shewed a clean pair of heels. Entering his camp, he quaffed off a goblet of shirazi and then directed the servants of the Fouzdar to bring him to the camp, When the servants reached the spot, where the Fouzdar was lying on the ground, they found the Babaji and the young lady were gone

away. The sepoy was still standing, as if demented. They could, however, go away. The Fouzdar was still unconscious and carried away to his tent in a palki. The Fouzdar's Hakim came to treat him but his efforts to revive his master were of no avail. He lay unconscious, breathing deeply and heavily. A thrill of terror agitated every soul in the encampment and every body was talking in whispers. Need we say that the lady protected by the Babaji was Pratima who was culling flowers for the goddess.

CHAPTER XIII.

Ali was walking up and down the tent, where the Fouzdar, lay unconscious. He was at his wit's end and could not devise means to bring back the Fouzdar to consciousness. The medical adviser was non-plussed and his art was of no avail to the poor sufferer. Just then a poor Hindu—a sort of mendicant accosted Ali and said—"would you allow me to say a word. You have no chance of saving the life of your companion, unless you go to the Babaji at the temple of Anandamoye. He alone has the power to save him, as the punishment has come from him. Come with me and I would take you to the old man. He is as kind as his powers are supernatural."

"Who are you" retorted Ali,

"I am a poor devotee of Mother Sakti and I know the Babaji well"

"Are you speaking the truth?"

"I am, so Heaven help me"

"Lead on and I will follow you"

"You must take off your shoes and approach the Babaji respectfully"

"I will do your bidding"

Taking off his shoes, Ali followed the man who took him near the temple, without actually transgressing upon its hallowed precincts.

"Wait a minute here, till I come back with the Babaji." Saying this, the man entered one of the out-offices of the temple and presently came out with the Babaji in his company. They approached Ali, when the latter made a deep obeisance to the Babaji, who said—"when will you know to honor females, they are the better halves of men and as such, should be duly respected and cherished. By honoring a female, you show respect to your

own females, as well as to the Great Maha-Sakti, in whose womb we are all born. She is the Great mother and all women are parts and parcels of her. As a mother she gives you birth, sustains and cherishes you, as a wife, she is devoted to you and passes through fire and water to help you and as a daughter, she affords you bliss and *anand*, she represents the past, present and future and helps the work of creation. She is not a toy to be dallied with and used for the purpose of carnality. You were about to offer the greatest insult to one of the most estimable and pure of her sex, your touch would have polluted and outcasted her. Mother Anandamoye could not bear the insult and so chastised the Fouzdar, Go home and you will find the Fouzdar all right but take care never to insult a female. I cannot waste time. So, I bid you good bye."

The Babaji went away and Ali returned to find the Fouzdar smoking his albolah. After salutation, the Fouzdar said "Ali, I have had a strange dream. I saw the goddess Kali reproving me for insulting a woman and casting unholy looks upon her.

She said "my votary has fully chastised you. Take care, that you do not commit the same offence again. Shew respect to every woman you meet and you would always fare well." I fell down at her feet and implored for mercy. At last, an old man came to me and made passes on my head. I felt well and got up. See, I am now completely cured. Tell my men to break up the tents and saddle my horse. I intend to leave the place at once."

Half an hour afterwards the Fouzdar rode away and his men followed him suit: The Fouzdar was a changed man since then and he discarded wine and women for good.

CHAPTER XIV.

Bidhu Bhusan had arrived at the temple of Anandamoy. He went straight to the temple and made his puja of the Goddess. In an agonized tone, he was asking the help of the Goddess in the following words "Mother, have mercy on me. I am buffetting the stormy ways of the world. My strength and vigor are gone. The mental strain and torment have been too much for me. My frail body cannot suffer more. Give me peace and shelter and allow me to lie down at your feet." Scarcely had Bidhu Bhusan ceased speaking, when a deep, bass sonorous voice replied—"My son

your troubles are at an end. The divine mother has blessed you and you will speedily obtain *shanti* (peace). Young in age, with a large fortune and without a spiritual guide to help and protect you, you went astray, working up to the dictates of the flesh, without heeding your internal monitor. You have made amends for the sins committed. You will have rest and peace. Your wife is here. She is devoted to you and is a real jewel—a priceless treasure. She too has suffered. Wipe out her tears and hand in hand go through the world and after it if you so list. There is another peerless woman whom you have wronged. She is also a gem of the first water. She has forgotten her old life and would now meet you like a sister. Both she and your wife are very good friends—two budding flowers in a stem. Such women purify those with whom they come into contact. I will apprise them of your arrival and you can then go and see them.” Saying this, the Babaji who was behind the Goddess came out and left the temple. Bidhu Bhusan waited for some time when the Babaji came back to take him to the room of the girls. As soon as Bidhu Bhusan had entered the room, his wife rushed up to him, but before she could approach close to her husband, she fell down in a deep swoon. The poor thing had suffered much, and could not bear further strain. Joy and sorrow in excess prostrate the human system which gets unhinged with a profusion of feelings. Tapasini ran to the aid of her friend and companion and the Babaji made passes on her head. Within 10 minutes, she rallied and recovered completely. Bidhu Bhusan was looking hard at the faces of both the girls and he noticed a remarkable change. A glow overspread their features and imparted a lustre to their eyes. Whence this glow in which angelic serenity was perceptible. The deep spirituality of the mind was reflected on the face. When Pratima recovered, both she and Tapasini had a long conversation with Bidhu Bhusan. We will not indicate the nature of the conversation, as the union of loving hearts, is sacred and the symbolic utterances of such union are also sacred.

So long as Bidhu Bhusan remained in the temple, both the ladies vied with each other to shew him every attention. They looked to his comforts and worked on his behalf, like veritable domestic hand maidens. At last the day arrived when Bidhu Bhusan was to leave the temple with his wife. The necessary

preparations were made and one evening they departed for their home. The leave taking of Pratima and Tapasini was heart rending. Even the Babaji in bidding them farewell was seen to wipe out his eyes such is *maya* (illusion) whose sway is over every individual mortal. Even Siva (emblem of the divine pure spirit) is dominated by Kali—the source of *sakti* and consequently of matter. Allied to matter the pure spirit can work in this illusive world disassociated from matter the spirit cannot work but remains passive.

KHAGENDRA NATH ROY.

WEALTH VERSUS CULTURE OF THE SPIRIT.

Every beginner of religious enquiry is aware that the relation between wealth and culture of the spirit is one of antagonism. The Bible and the Geeta, although differing in many respects, are altogether unanimous on this point. In connection with the question, who to attain eternal life, Jesus said unto his disciples, "Verily, I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again I say unto you—It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." The Geeta insists, in season and out of season, upon the importance of keeping the mind unsullied from the taints accruing from the power, position and comforts that money gives to its possessor. The intoxicating effect of wealth upon the mind can better be imagined than described. Wealth turns the head, even, of wise men. The king of the Gods, Indra, fell a victim to this, being intoxicated with the wealth of the three worlds. One day, being surrounded by his courtiers, the Adityas, the Vasus, the Rudras &c., being served and praised by the Gandarvas, the Bidyadhars the Apsaras or celestial damsels, he himself adorning the solemn place with his royal paraphernalia, with Sachi, his wife on the left side, thought it beneath his dignity to show proper respect to the renowned Muni Vrihaspati who was the object of adoration of the *Suras and Asuras* alike. The celebrated sage left the place abruptly, because he was aware of the fact that possession of wealth makes a man haughty. So without speaking a word he made for his home. Then it struck the king of the gods that he had failed to treat his *guru* properly and began to express his compunction to himself thus:—"What I have done is most rude. What a matter of regret! What a fool I am! Being intoxicated with great possessions I have insulted my *guru* in the open court. Fie on my possessions! Henceforth let no wise man pray to Laksmi for the power incident to the Lord of the three worlds. Being king of the gods, I, too, have been led to commit such acts as become the Asuras. Those wisemen who

are of opinion that those installed on the throne need not show respect to any are totally ignorant of the best religion, I am sure. Those teachers are inculcators of bad morality; they themselves have gone to the dogs; those who respect their words are sure to go to hell. Be that as it may, I shall be penitent and shall try to propitiate my preceptor. He is the leader of the gods and a Brahmin. His understanding is unfathomable. Let me go and fall at his feet." (Sreemadbhagavat, Canto 6, Ch. 7).

The above facts prove beyond the shadow of a doubt that the maddening influence of the possession of wealth is very trying. It is no wonder, that frail mortals like ourselves will altogether be prostrated by the deadly onset of this wicked agency. Milton calls it 'precious bane' in his *Paradise Lost* Bk. I., another equally famous writter calls it 'filthy lucre.' These facts also prove that English poets and writers also are cognisant of the beneful influence of wealth. Wordsworth is irritated at the money-worshipping spirit of his countrymen and cries out,

"The world is too much with us; late and soon,
 "Getting and spending, we lay waste our powers,
 "Little we see in Nature that is ours.
 "We have given our hearts away—a *sordid boon*."

Wordsworth also was given to the culture of his spirit. His musings were best calculated to foster his spiritual sympathies and let it throb in unison with the external nature. The culture of the spirit is a superior kind of acquisition. It is an acquisition that goes with a soul inspite of its births and re-births. It is really a thing to be coveted. Therefore it must have its price. Its price is that you must forego all wordly enjoyments and look forward. To live the life of spirit implies renunciation of the present enjoyments in preference to a higher and nobler class of enjoyments. It requires renunciation, hope, faith and love. The difficulties that are incident to it are looked upon as passing clouds that must vanish away and give place to sun-shine and serenity, sooner or later. To live the life of spirit requires self-sacrifice. Anything offending the life of spirit must be denied.

"And if they right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members

should perish, and not that thy whole body should be cast into hell." (St. Matthew, 5, 19) These bold words of Christ unmistakeably show that spiritual yearnings cannot be fostered unless and until the man forgoes his physical yearnings which are justly called passions. The spiritual treasures are superior to earthly treasures which moth and rust doth corrupt, and which thieves break through and steal—a fact which goes without saying. Money-test is the crucial test; one must forego it for the culture of the spirit. "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." (St. Matt 6, 34). Renunciation is the alpha and omega of spiritual culture. Those who will be able to renounce may be looked upon as foolish by worldly-minded people but really they are laying up treasures in Heaven which moth and rust doth not corrupt and thieves do not break through and steal. And many that are first in this world in point of wealth, position and influence shall be last; and last shall be first. We are now in mist; when the veil will be lifted up we shall all see things in their true light. As Burke says in his *Thoughts upon present Discontents* that men are fifty years behind in politics *i.e.*, party-politics and still warp their judgment; and when the sediments of partizanship fall down men can then form their just estimate. Exactly so without life. We cannot form a correct estimate of the present but after a good many years when we look through the vista of the past we see things in their true light. Wealth is like a quantity of sweet-meat which pleases the taste but does not contribute to the growth of the constitution. It behoves us in our life-time not to put a premium upon wealth because it is of this world. We should possess it and master it but wealth should not possess us and lord over us. We should think it as the means of alleviating the sorrows of others but not as a means to gratify our own ambition. It is a great bar to spiritual advancement. Before we acquire it, we are possessed by a glamour about it; when we acquire it that glamour passes away; then the thought comes how to spend it. The manner of spending is the index of a man's soul. A charitably disposed man will spend it in works of charity, a hard-hearted man will speculate it in usuries, a light hearted man will spend it in pleasures and self-gratification. A wicked man will employ it as an instrument to oppress his neighbours.

" But when to virtuous hands
it is given.

" It blesses like the dews of
heaven,

" Like Heaven, it hears the
orphan's cries,

" And wipes the tears from
widow's eyes'.

So, we see money in itself is not destructive of all good, but it can be converted into it. It is like the stream of fresh water which takes its colour from the ground through which it passes. 'The grapes are sour' one must not cry. Money tests a man as poverty tests him. That man is truly great who is weighed in the balance of gold but not found wanting. It becomes us to have control over our wealth and exert ourselves to spend it for the benefit of our neighbours and ourselves. We are body, soul and spirit. "What should it profit, if a man gains the whole world but loses his own soul." It is therefore, our bounden duty to keep our soul and spirit in tact. Let not wealth ride roughshod over our soul and spirit which are divine gifts. Let us gird up our loins to react upon the evil influences of wealth. We should not fight shy of it, but be chary of allowing it to predominate over us. Hercules is represented as wearing a lion's skin, meaning thereby that when a difficulty is successfully overcome it really becomes our helpmate. So, if we successfully combat with the evil influences of wealth it will no longer be a bugbear to us but be a kind of stepping stone to superior acquisitions. To a virtuous man, wealth offers no temptation. When we shall rise to such a spiritual height we shall see that the relation between wealth and culture of the spirit is not of antagonism, as seemed before.

K. L. BONNERJEE, B. L.

RESENTMENT: ITS USE AND ABUSE.

Resentment like similar feelings and passions must be held to be normal and natural and is not meant to be altogether extirpated or destroyed. Its necessity is evident from the fact that without it we would be liable to several untoward events in our commerce with the world. If treachery or imposition does not excite your anger, if you do nothing to mark your sense of displeasure or disapprobation of what is vicious and wicked, you not only hold out a premium to iniquity but incur the risk of having your moral susceptibilities or the sense of what is wrong blunted and dulled by habitual indifference to or tolerance of injustice and oppression. The feeling is therefore not without its use and it is only when indulged in excess or abused that it becomes objectionable or injurious.

Resentment is of two kinds, hasty and sudden or settled and deliberate. The former is called anger, the latter malice and revenge. That a distinction is made between anger and sin, between the natural passion and its sinful indulgence, is evident from the precept of St. Paul, "Be ye angry and sin not." The natural object or occasion of settled resentment being an injury, it is easy to see that to prevent or remedy such injury, and the miseries arising from it, is the end for which this passion was implanted in man. It is to be considered as a weapon, put into our hands by Nature against injury, injustice and cruelty. Sudden anger is raised by and was chiefly intended to prevent or remedy mere harm distinct from injury, which calls forth deliberate anger.

The abuse of resentment may be best illustrated by comparing it to a fit of epilepsy. It becomes a passion or peevishness according as it breaks forth in a violent or mild form. That which in a more feeble temper is peevishness and languidly discharges itself upon every thing which comes in its way, the same principle in a temper of greater force and stronger passions, becomes rage

and fury. With respect to deliberate resentment, the chief instances of abuse are (1) when from partiality to ourselves we imagine an injury done when there is none ; (2) when this partiality represents it to us greater than it really is ; (3) when we fall into that extravagant and monstrous kind of resentment towards one who has innocently been the occasion of evil to us ; (4) When the indignation against injury and injustice rises too high, and is beyond proportion to the particular ill action it is exercised upon ; (5) lastly when pain or harm of any kind is inflicted merely in consequence of and to gratify that resentment though naturally raised. Experience shows that when resentment is properly or rightly exercised, it hardly incurs any odium or hatred. Inversely the proper or right exercise of the feeling may be presumed from absence of public censure or disapproval. The good influence which resentment properly exercised has in fact upon the affairs of the world is obvious upon a little reflection. Men are simply restrained from injuring their fellow-creatures by fear of their resentment and it is happy that they are so when they would not be restrained by a principle of virtue or the uncertain and precarious remedies afforded by law.

But how is this view is reconciled with the religious precept enjoining upon us to love our enemies? This involves a consideration of the justifiableness or otherwise of retaliation. If the law of retaliation is universally followed as an innocent rule of life, the result will be that every man will be allowed to take the law into his own hands rendering it difficult to preserve peace and order in society. From the numberless partialities which he has for himself, every man would often think himself injured when he was not hurt, in most cases would represent an injury as much greater than it really is ; the imagined dignity of the person offended would scarcely ever fail to magnify the offence. And if bare retaliation or returning just the mischief received, always begets resentment in the person retaliated upon, what would that excess do? It would further appear that indulgence of the passion of resentment would defeat the very end which it is intended to serve. This end is to prevent or remedy injury, *i.e.*, the misery occasioned by the injury ; and the gratification of it consists in producing misery, *i.e.*, in contradicting that end for which it was implanted in our nature. Again a calm and dispassionate examination will show

that we are apt to exaggerate the injury or the misery which excites our resentment. We may fancy malice or scorn which in reality is inadvertence or mistake. Self-love is a medium of a peculiar kind—in these cases it magnifies everything which is amiss in others, at the same time that it desires everything amiss in ourselves.

Anger also or hatred may be considered as one other self-delusive cause of misrepresenting the character and actions of our enemies. The best corrective for self-love as well as hatred is benevolence or compassion. Though injury, injustice, oppression, the baseness of ingratitude are the natural objects of indignation or resentment, yet likewise they are the objects of compassion as they are their own punishment, and without repentance will ever be. Lastly the duty of forgiveness makes it undesirable to be implacable and without mercy to those who have offended us. "If ye forgive men their trespasses, your heavenly Father will also forgive you." The highest example of forgiveness was afforded by Jesus Christ in his prayer on the Cross. "Father forgive them, for they know not what they do."

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NOTES ON THE SOUL.

(I).

The Aryans settled in the Punjab had originally no caste. They took to agriculture and were prosperous. They prayed for the augmentation of their wealth and cattle, and their prayers were directed to the gods who, they thought, were the gods of firmament, fire and water. The earliest record of the embodiment of their hymns is the *Rigveda*, which bears evidence of the Aryans' belief in the immortality of the soul.

In the *Aiteriya Aranyak* it is asked 'what is the soul?' The answer is given that it consists in the faculty of apprehensions and that intelligence is the Great One (*Brahma*). The *Brihat Aranyak* says 'the soul is eternal and unborn. Its emanation is its birth nor original production.' The doctrine of transmigration was not in existence originally, as there is no mention of it in the *Vedas*. The *Atharva Veda* says knowing that soul (*atma*) calm, undecaying, young, free from desire, deficient in nothing, a man is not afraid of death. This is so far good, but as to the destiny of the soul, recreation of it with the entire body was sanctioned as the highest reward for merit in sacrificial rites after weighing of the good and bad acts in a scale and the wicked are consigned to the *andhan tamas* (dark region). It is this belief that gave rise to the practice of collecting bones of the deceased among a certain class of people after cremation. In the *Upanishads*, the doctrine

of transmigration as a purificatory process is alluded to. Manu assigns transmigration according to the qualities of the mind. Goodness brings the soul to deities, ambitious passions to men and darkness to beasts. The souls are subjected to transmigration after they have visited other worlds to receive recompense for their good deeds or punishment for their misdeeds.

The human soul consists of five sheaths, viz., food, life, mind, intelligence and bliss in which sheath the spiritual life commences. The intellectual sheath consists of simple elements, uncombined intellect and five senses. The mental sheath consists of the above and the mind. The organic or vital sheath consists of the organs of action and vital powers. By *Yoge* the mind "is assimilated to the Being whom it seeks to know." The subtle body is called *sukshma* or *linga sarira* and is composed of the last three sheaths.

When the mental state is determining it is called intellect,—when it is desiring it is called mind. There is no difference between profound sleep and the state of bliss as in both the states the senses are in passivity and the soul is in activity, and the soul is then in "the intelligent internal light" as it is called. The *Bhagbat Gita* is a *Vedantic* work. It says "as a man throweth away old garments and putteth on new, even so the soul having quitted its mortal frame entereth into others which are new. Body is called *khetra* and soul (*atma*) *khetragna*. These two terms are also applied to matter and spirit forming creation. *Khetragna* is here intended for God. In the thirteenth lecture, it is said that "know that I am *Kshetragna* in every mortal frame."—Again, "the omniscient spirit remaineth unaffected in the body affected. Itself exempt from every organ it is the reflected light of every faculty of the organs unattached, it containeth all things and without quality it partaketh of every quality." Again "the weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immovable, inconceivable and unalterable." In the *Mahabharat* (*Santiparva*) it is said, he who abandoning his natural actions is always devoted to the soul, in deep meditation, becomes himself the soul of all beings and goes thereby to the highest heaven. The *Ayurveda* says, thought, firmness, knowledge of soul etc., are

the best medicines of mind's action. The *Vishnu Purana*, one of the oldest *puranas*, says,—By the union of prayer and meditation let him behold the soul in himself. This soul is (of its own nature) pure and composed of happiness and wisdom. The properties of pain, ignorance and purity are those of nature (*prakriti*) not of the soul. When the soul is associated with *prakriti*, it is initiated by egotism and the rest. *Yoge* is the union between separated and universal soul (*Jibatma* and *Paramatma*).

By devout exercise "past sin is annulled and future offence precluded," and the soul is thus rendered fit for union with God. The liberated soul when disembodied is guided by spirits of the intermediate stations in the divine realm which it has to pass over. Liberation means "final deliverance through a perfect knowledge of *Brahma* and consequent identification with divinity and absorption into His essence. This knowledge may be acquired by a person in the flesh but his soul cannot reach divested of subtle corporal.

The mind is two fold, pure and impure; it is pure when relieved of all desires, it is impure from contact of desire.

There are eight principles in the creation, viz., earth, water, fire, air, ether, mind, understanding and self-consciousness to which vital nature is superior which is all allied to the *atma* or *purusha*. The three qualities of creation are truth, passion and darkness, of which *Satya* or truth is the best and although ethical it is not spiritual and therefore fetters the soul. It is 'truth' in the sphere of knowledge and 'virtue' in the sphere of action. Devotion i. e., concentration of the mind is preferred to austerities as there is no other means so efficacious for developing the soul and obtaining through it true knowledge. The soul lives in the body like a drop of water on a lotus leaf. Till it is not assimilated to God, it is called *Kshetragna*. The *Bhagbat Gita* maintains that the soul is immortal because it is not born with the body and that God is pure wisdom. Kapila in his lecture* to his mother says, that the *yogi* who retires on the elevation of his soul is the best because the course enables him to rise above pain and pleasure. When the *Chitta* (mind) of a person is purified from beast greed, the egotism of mine etc or in other word

is free from pain and pleasure and is equanimous in all places he finds nature weak and sees God in his devoutness. Mother! the soul is distinct from body, elements, senses, heart and life. The soul is described as the overleaper of the horizon. Druba's contemplation ended in the annihilation of the distinction between the thinker and the object thought of. Druba was thus enabled to find in the blissful sheath the happy God. Whatever may be the faculties they are all from the *Khetragna*. They exist because it exists. They do not grow out of each other or by themselves, they are however subordinate to the mind, the sentient life and their lord. They are active in the waking and dreaming states but disappear during profound sleep. Ajamil in the first place drew in all the senses from material objects and then directed the mind to the soul. He afterwards purified his soul from the body and senses and dedicated it with intenseness to God as wisdom. The soul remains always in the same state (*Srimat Bhagbat* Chapter X). *Khetragna* (in *Srimat Bhagbat* V.) is described to be two, soul and God. *Mahabharat* (*Moksha-dharma*) makes out that as long as the soul has ordinary qualities it is *khetragna*, when free from them it becomes divine. When it assumes mastery over understanding bordering on the senses it appears as a flame in a lamp and continues unaffected by the pain or pleasure of the three qualities. Know that what is acquired by mind, speech, eye, ear, in the world is all full of mind and being delusively gained is perishable. The knowledge of what is an act, what is a bad act, and what is no act acquired by intellect sometimes erring and sometimes unerring partakes of the like imperfection.

The *Gayatri Mantra* in the *Rigveda* * is :—Let us adore the supremacy of that divine sun, the god-head who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.

Joge Basista Ramayan says, —Desiring is mind: for whenever there is a desire, there is a mind. When the desire melts, the soul remains. Mind, being changeable, appears in various forms. If you do remain fixed on the sky of the soul abandoning all desires you will attain truth, Free your soul by converting the desiring

* *Rigveda* 3-62-10 ; See also white *Jajur Veda* 3 35 ; and *Sam Veda* 2-8-12.

mind into undesiring. There are two ways for destroying *Chitta* (mind) viz., *Yoge* and wisdom. *Yoge* means the diversion of the senses from matter. Wisdom means seeing truly. Those who know *Vedas* call *pran*, *chitta*, though *chitta* does not exist if *pran* does not breathe therefore mind is here tranquilised if *pran* is kept in abeyance.

The *Taittiriya Upanishad* or the Black *Jajur Veda* says:—God is reality—mere existence—knowledge (without difference of subject object and their mutual relation) and bliss. He is to be thought of without any mundane conception. Every one except God is non-existence and non-knowledge. The world consists of three qualities:—*Satya* (goodness), *rajas* (passion or foulness) and *tamas* (darkness). Ignorance is of two kinds viz., total and individual. Total refers to the creation and individual to individual souls. From the total ignorance are ether, air, fire, water and earth produced each having the special qualities of sound, touch, colour, taste and smell. These subtle elements are called *tanmatras*. From the goodness of the subtle elements are produced *buddhi* (the faculty of ascertainment), *manas* (the faculty of judging and doubting) and the intellectual organs,—the intellect, mind and vital life from the three sheaths of subtle body in totality or individuality. The soul or God pervading the totality is *Hiranya-garva* and pervading an individuality is *taijasa* (resplendent). The soul abiding in the totality of the gross bodies is *Vaishwanara Virat* &c., and in individual body *Vishva* (the pervader). *Rig Veda* says "O God may I be the vessel of immortality (of the knowledge of *Brahma*; the cause of immortality). In the ether within the heart is placed the *purush* (soul) whose name is knowledge, who is immortal, radiant like gold. By austerity do desire to know *Brahma*—austerity is *Brahma*."

In *Brahma*, the three, viz., the finite soul, the supreme ruler and nature are found. Nature is twofold, unmanifest and manifest. Nature is the same as *Prakriti*, *pradhan*, *aja*, in its unmanifested state and is undestroyable. *Maya* is the same as dilution.

The *Vajasanya Sanhita* says "he (the soul) does not move, but is swifter than the mind. The *Talavakar*, also called *Kena Upanishad* belonging to the *Samveda* says," Know that, which can not be thought by the mind, and by which, they say, the mind is thought as *Brahma* (stanza 5). The mind approaches, as it were to this

(*Brahma*), by the mind one recollects him ; (by the mind) he is again and again ascertained. He is verily to be added by that (individual soul) (stanza 30). Mind here means mind and intellect combined. In the *Satapatha Brahman*, one of the oldest philosophical works, *taika*, *joge* and *Sankhya* do not occur. *Yoge* is first found in the *Katha Upanishad*.*

The *Mundaka Upanishad* says :—"In the golden (luminous) highest sheath, those who know the soul, know *Brahma* who is without spot, without part, who is pure, who is the light of lights, (Chapter II, 2-9). That soul, which is all-wise, omniscient, whose glory (as manifested) in this world, is placed in the divine place of *Brahma*, in the ether (of the heart). (Ch. III, 2-7) When the beholder beholds the golden coloured Author of the world, the Lord, the Spirit, without spot the source of *Brahma*, then shaking off virtue and vice he obtains the highest identity, (Chapter III, 1-3). The life shines forth to all the beings ; the wise who thus knows does not speak of any thing else, his sport is in the soul, his love and action are in the soul, (Chapter III, 1-4) It is not apprehended by the eye, not by speech, not by the other senses, nor by devotion or rites ; but he, whose intellect is purified by the light of knowledge, beholds Him who is without parts through meditation, (Chapter III, 1-8).

The *Katha Upanishad* describes it as the unmanifested, the great soul (*Mahatma* or *Mahat*), intellect (*buddhi*), mind, the object of the senses. It says :—The self-existent subdues the senses which turn to external objects ; therefore man sees the external objects, not the internal soul, but the wise with eye averted (from sensual objects) and desirous of immortal nature beholds the absolute soul. (Chapter III, 1-3). *Om* is not born, nor does it die, it is not produced from any one, nor is any one produced from it, unborn, eternal, without decay, ancient, as it is, it is not slain, although the body is slain, (Chapter II, 18).† The soul cannot be gained by knowledge (of the *Vedas*) nor by understanding, nor by manifold science. It can be obtained only by him who desires to know it. His soul reveals its own truth, (Chapter II, 23). Whoever has not ceased from wicked ways, is not subdued (in his senses), not concentrated (in his intellect) and not subdued in mind, does not

* Chapter VI stanza 11.

† Bhagwat Gita Ch. II.

obtain it (the true soul), not even by knowledge of *Brahma* (Chapter II, 24). Higher indeed than the senses are the objects, higher than those is mind, higher than mind is intellect, higher still is the great soul (*Mahan Atma*), (Chapter III, 10.) Higher than the great soul the unmanifested, higher than the unmanifested the soul (*purusha*), higher than the soul is nought. This is the last limit and highest goal, (Chapter III, 11).^{*} Let the wise subdue his speech by mind; subdue his mind by knowledge (by intellect); subdue his knowledge in the great soul, subdue this also, in the placid soul, (Chapter III, 13). The wise, with eyes averted, (from sensual objects) and desirous of immortal nature, beholds the absolute soul. By the mind is this (*Brahma*), to be obtained, (then) there is no difference whatever (Chapter II, 12). As pure water, which is thrown on plain ground, remains alike, so also O Gāutama! is the soul of the wiseman (*Muni*) who knows his soul is the same with the Supreme *Brahma*, (Chapter IV, 15). Wise think that Supreme bliss, which can not be described to be this (individual bliss). The state which ensues, when the five organs of knowledge remain (alone) and the mind and the intellect do not strive, is called the highest aim, (Chapter VI, 10). - The purer the light the greater the happiness. A finite knowledge must have for its basis infinite knowledge, (i.e., infinite bliss). By devotion (reflection) *Brahma* is concentrated. Hence food is produced from food life (*hiranyagarva*—the soul of the world), mind (*Manas*, which determines mistakes, doubts etc.) existence (*Satya* the five elements), the worlds (works) and from world immorality. The subtle body according to the *Vedānta* is composed of the sheaths of intellect mind and life. In the 3rd *Mundaka*,[†] the illustration of the individual and universal soul is given by two birds on one tree,—one enjoying and the other beholding. "The soul," the *Upanishad* continues, "must verily be obtained by the constant (practice) of truth, of devotion of perfect knowledge and of *Brahmachariya*. The subtle soul is to be known by thinking into which life, fivefold divided, entered. The organ of thinking of every creature is pervaded by the senses, that (organ) purified.

The *brihat aranyak* prays "Lord, from the unreal lead me to

* See also Chapter VI, 7th and 8th stanza.

† Rig Veda, I—164—21.

the real, from darkness lead me to the light, from death lead me to immortality, (Chapter IV, 5).

What is above, the heavens, O Gargi, what is beneath, the earth, what is between these two, the heaven and the earth, and what is called the past, the present and the future—all are woven and rewoven in the ether (Ch. III. 8-4).

O Gargi, this is not a gross body, it is not subtile, not long, not wide, not red, not shadow, not darkness, not air, not ether, not adhesive, not taste, not smell, not eye, not ear, not speech, not mind, not light, not life, not entrance, not measure, not within, not without. It does not consume anything, nor does any one consume it. (Ch. III. 8-8).

The soul is incomprehensible, for it cannot be comprehended, it is not scattered, it is without contact for it comes not in contact; it is without color, it is not subject to pain or destruction (Ch. IV. 5-15).

"This immortal," the *Upanishad* continues, "is concealed by existence. Life is verily the immortal being, name form and existence. By them that life is concealed. The *Atma* is verily to be seen, heard, minded and meditated upon. Both the immortal, luminous spirit (abiding) in the earth and the immortal luminous spirit, who exists in the body, according to his relation to the soul, can honey for all beings and all beings can honey for him. This is that soul, this is immortal, this is *Brahma*, this is all.

It is soul which conquers hunger, thirst, grief, delusion, old age and death. When *Brahmabadi*s know this soul, then elevating themselves from the desire of obtaining a son, from the desire of gaining the worlds, they lead the life of wandering mendicants. He who dwelling in knowledge, is within knowledge, whom knowledge does not know, whose body is knowledge, who from within rules knowledge, is thy soul, the inner ruler immortal.

Ether, the abode of intellect and knowledge or it may be according to Sankar, abiding in the internal organ at the time of profound sleep, is the supreme soul without attributes, whose nature is knowledge. In this his own nature or in the supreme soul which is called Ether he sleeps. One who thus knows, who has subdued his senses, who is calm, free from all desires, enduring, and composed in mind, beholds the soul and in the soul alone beholds the divine soul, sin does not subdue him, he subdues

sin ; sin does not consume him, he consumes sin. He is free from sin, free from doubt, he is pure, he is the true *Brahma*.

The mind is the place, the ether, the site of happiness. The mind is the supreme *Brahma*. The mind is a fetter,* it is enhanced by desire which is its auxiliary, for, by mind desires are found. He who dwelling in the mind, is within the mind ; whom the mind does not know ; whose body is the mind who from within rules the mind is thy soul, the immortal. *Brahma* is without attribute and unattainable by word or mind, must be defined by negations. He is the inner ruler, the *Purush* of the *Upanishads*. His nature is bliss. The *Purush* when born, when assuming the body is allied to sins, when rising upwards, when lying downwards lays aside the sins. The highest place, the highest state of the soul, is when it exists as *soul* in its own inherent nature. *Purush* when resembles mind is the true light, he abides within the heart (in size) like a grain of rice or barley. It is called by the *Brahmabudhis* (i. e. such as knows *Brahma*), the indestructible one.

The *Chhandogya Upanishad* says :—The soul is within me : it is lighter a than corn or a barley or a canary seed. Such a soul within me, is greater than this earth, and greater than the sky and greater than the heaven, and greater than these regions (put together). (Ch. III. 14-3). Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts, we attain to that God of gods and noblest of all lights, the soul—the noblest of all lights. It is verily refulgent for it shines everywhere. He becomes every where (in all regions) who knows this. That particle which is the soul of all these is truth ; it is the universal soul. Oh Swetaketu, thou art that (Ch. VI. 9-4). That which is immensity is felicity. That, into which none can see, of which none can hear and which none can know is immensity. Verily that which is immense is immortal. Verily the soul extends from below, the soul extends from above, the soul extends from behind, the soul extends from before, the soul extends from the south, the soul extends from the north,—of a birth, the soul is all this. He who is aware of this, seeing the

* The fetters named are (1) the vital air as it is enhanced by the downward air, (2) tongue enhanced by speech and taste, (3) eye enhanced by color, (4) ear enhanced by sound, (5) mind enhanced by desire, (6) hands enhanced by action and (7) skin enhanced by touch,

soul thus, thinking of thus and knowing of thus, becomes (even in this life) one whose entire devotion is the soul whose helpmate is the soul and whose facility is the soul. In after life he becomes self-resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Verily that soul (*Atma*) abideth in the heart, of a truth its epithet is *Hridayagami*. Therefore he who knows it daily, retires to the region of *Sarga* (heaven) in his heart. He who has confidence in this, rising from this body and attaining a noble light, abides in his own form. This is the description of soul. That soul is deathless ; it is devoid of fear ; it is *Brahma*, of this *Brahma* the proper name is *Satya*. Now, that which is the soul (*Atma*) is a bridge ; it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day or by night, nor by disease, nor by death, nor grief, nor virtue, nor vice. All defects depart therefrom. This region of *Brahma* is devoid of all vices. Crossing this bridge, the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing this bridge, nights become days. For, certainly, ever refulgent is the region of *Brahma*. There are a hundred and one arteries issuing from the heart, one of them penetrates the crown of the head. The man who departs this life through that artery, secures immortality.* I shall purify my body and becoming free (by the aid of *dhyān*) attain, verily attain—the *Brahmaloka*. When a man departs (this life) his speech merges into mind, the mind merges into life ; the life into heat, and the heat into Supreme Deity. When this (body) is forsaken by life it dies, but the life does not die. The particle which is the soul of this (body) is truth ; it is the Universal Soul. Oh Swataketu thou art that.

The *Maitri Upanishad* says :—The soul is stainless, purifying undeveloped, tranquil, unbreathing, unthinking, undying, indestructible, unchangeable, eternal, unborn, and self-dependent. It is recognised as independent from its non-manifestation, its minuteness, its invisibility, its incomprehensibility and its purity proves its egotism. It is pure, unchanging, unmoving, undefineable, unstirred by passions or desires and abiding in itself as the spectator. Having made the mind perfectly motionless, free from sleep and agitation, when he passes into that state when the mind vanishes, then is that

* *Prasna Upanishad* Chapter III. 6+7.

highest place. That, which is perfectly calm (in sound sleep) having risen above both these bodies (gross and subtle), attains the Supreme Light and appears in its own nature, is the soul. Verily, this subtle incomprehensible imperceptible one, named the spirit (*atma*) dwells in part in the body without violation, even so it is here. This part of the soul is verily he, who is pure thought, reflected in the internal organ, the conscious embodied being, whose presence is proved by reflection, ignorance and appropriation, the true *prajapati*, the universal one. By astute observance purity is obtained, from purity is obtained intelligence, from intelligence is obtained the soul, which having obtained he comes not back again. He who meditates on *Brahma* as identical with the individual soul by dissolving the disguising veil of cause and effect, obtains immediate emancipation even in this life. When the pure intelligence is seen in its unity, then it is divested of effect, cause or action, it is bare of title, likeness or predicate. After pressing the end of his tongue, against his palate, and restraining his voice, mind and breath, he beholds *Brahma* by contemplation. When thus by the annihilation of the mind, he beholds the self-manifesting soul, the less than the least, as identified with the Supreme Soul :—then having seen the soul thus identified, he becomes divested of self. Being thus divested, he becomes unlimited, destitute of mate (real) support, only an object of pure thought. This is the great event, final emancipation. The contemplation is fixed (first) on the objects (then) on the internal supreme being: thus the dim perception attains distinctness (see also *Gita* XV 12).

The *Swetasvatara* says :—This (the absolute nature of *Brahma*) should be thought as eternal and as abiding in ones own soul. As a piece of metal covered with earth, when cleaned, shines bright, so the embodied soul, beholding the true nature of the soul (of itself) unites with it obtains its true end and every pain ceases (Ch. II, 14). He is the great, the lord in truth, the perfect one, the mover of all that is, the ruler of the purest bliss, he is light and everlasting. That God whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings is revealed by the heart, discrimination (*manasa*) and meditation (*manisa*). When there is no darkness (when all ignorance has disappeared); when there is neither day nor night; neither

existence nor non-existence (all differences have ceased); (then there is) the all blessed heaven alone. Not in the sight, abides his form, none beholds him by the eye; those who know dwelling in the heart (in the ether of the heart) by the heart, pure intellect and mind, become immortal. (Chapter IV, 17.)

The *Prasna Upanishad* says:—"For the (ether of the) heart is verily the soul (Ch. III, 3). With the understanding* (the individual soul) enters life (*pran*). Life united with splendour, together with the soul leads it to the soul to its appointed world. Whoever, O beloved one, knows the indestructible, (soul) on which (the being) whose nature is knowledge and together with all the gods, the vital air and the elements are formed, gets omniscient, penetrates all.

The *Vedas* and *Upanishads* gave rise to several *Darsanas* of which six are considered leading; viz., 2 *Nayas*, (*Naya* [rationistic] by Gautama and *Baisheshika* [atomic] by Kanad,) 2 *Sankhyas* (*Sankhya* by Kapila and *Joge darsan* by Patanjali) and 2 *Mimamsas* (*Karma* or *Purva Mimansa* by Jaimini and *Brahma* or *Utter Mimansa* or *Vedanta darsana* by Vyas). The six *darsans* are unanimous as to the subjective soul being a self dependent reality. The *Vedanta* only holds that the soul is one. The other schools maintain that it is manifold.

The *Purva Mimansa* treats very little of the soul and mentions it by *Taman* or *Atman*.

The *Vaisesika* discovers that desire is a quality of the soul. It has a joy on being lodged in a celestial body. It disagrees with the *Vedanta* as to the absorption of the human soul in God, the two being dissimilar but when the soul is beheld, knowledge for truth is discovered.

The *Naya* considers soul as a substance and agrees with *Sankhya* in the soul being independent and numerous. It also advocates that the soul is infinite. Its existence is proved by intellect, consciousness, desire, aversion, volition, pleasure, pain, virtue, vice, imagination and knowledge which are qualities of the soul. It is the site of knowledge or instinct, distinct from body and senses, different from each co-existent person, infinite and eternal. The soul is considered as *dravya* or substance. There are twenty-one kinds of evils arising from body, organs of senses, objects of sensation, appre-

* The result of life at the time of death.

hension, intelligence, pain, anguish and pleasure. The soul can be liberated from them, by acquaintance with the truth, divesting itself of passion, self-meditation and abandonment for desire for merit or demerit. Transmigration is a part of the *Naya* philosophy till there is beatitude. According to *Naya*, the mind, through which every object external or internal is represented to the soul, can perceive only one object at a time. "I was absent in mind, I did not see, I was absent in mind, I did not hear," in this manner it is evident, that a person sees with the mind, or hears with the mind. Desire, determination, uncertainty, belief, unbelief, steadiness, unsteadiness, shame, intellect fear and all these are the mind. Therefore when one touches from behind a person knows by the mind. Every sound whatever is speech; for it extends as far as the end, for it is not an object of manifestation. The vital air which goes forward, the vital air which goes downwards, the vital air which goes everywhere equalised the vital air in this life (*pran*). Thus modified the soul is modification of mind, the modification of speech and the modification of life.

The *Joge* taught by Patanjali fits the *Joge* for *Videha Mukti* or entire absorption in the divine essence. Devout exercises give the soul a great will power. It can invoke the spirits of its ancestors and perform great superhuman acts. The senses initiate action but not the soul. The three qualities (goodness, passion and foulness) rouse the senses but not the soul. The life joined with the senses and being *Upasak* enjoys the fruit of acts but not the *Birupasak* soul. As long as the qualities predominate the soul is phenomenal and so long as it is phenomenal it is dependent, and so long as it is dependent it is afraid of God. The *Jogi* should travel alone having subdued the senses. His sport and enjoyment are to be in the soul and should look with the same eye. He is free from bodily bondage when his life, senses, mind, intellect etc. cease their action.

Sankhya is more spiritual in as much as it is opposed to the performance of sacrifices and religious rites inculcated in the *Vedas*. While it recognises transmigration as a perfunctory process and that spiritual bliss is the destiny of the soul, it is distinct in its teachings that the human soul is individual, sensative, inalterable and eternal—its natural longing is for its liberation. Kapila, the founder of this philosophy says,—“The soul is alto-

gether free, it is a witness while united to body. It is really indifferent to pain and pleasure ; its nature is constant freedom." The result of the *Sankhya* enquiry is that the soul is no object of enjoyment and discriminative. Although *Sankhya* adverts to the extraordinary powers of the soul, yet it takes an unimportant view of them compared with its great mission,—the development of its individuality. The hindrances are many, bodily and mental arising from the three qualities existing in nature,—nature in a state of equipoise of godness, passion and darkness. From nature proceeds *mahat* or intelligent from intelligent self-consciousness, from self-consciousness *tanmatra* and external and internal organs, and from subtle elements gross elements. The removal of the hindrances falls more specially within the province of the *Joge* philosophy allied to the *Sankhya*. *Joge* or concentration, when practised, establishes the truth that the soul 'abides in the form of a spectator' or remains unaffected by physical or mental phenomena. As to the souls, "bondage" it is merely verbal and not real since it resides in the soul's organ the mind and not in the soul itself (Ballentyne). According the *Sankhya* soul and nature are *aja* (unborn). "Two birds (the Supreme and the individual souls) always united of equal name dwell upon one end the same tree (the body). When the individual soul sees the other 'then its grief ceases.'"

Kapila, the author of *Sankhya* philosophy says,—the first producer is nature, the derived producers are intellect, self consciousness and the five subtle elements. All other things except soul are only productions. "That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of all beings is revealed by the heart, discrimination (*manisha*) and meditation (*manasa*). The embodied soul is to be thought like the hundredth part of the point of a hair divided into hundred parts; he is considered to be infinite." The sixteen productions of the *Sankhya* are 11 organs (5 of intellect, 5 of action and mind the internal organ) and 5 gross elements.

To summarise, in *Sankhya* we have—Perceptible principles. *Prakriti* = nature, *Mul Prakriti* = the root or plastic origin of all. *Pradhan* = the universal material cause. *Maya* = illusion. *Buddhi* = intelligence. *Mahat* = triad or three gods through the influence of three qualities. *Ahankar* or *Abhiman* = egotism.

Five subtile particles called *Tanmatra*, visible to Supreme Being, derived from conscious principles and productive of earth, water, fire, air and space.

Eleven organs of sense and action also derived from the consciousness principles.

Manas, an organ both of sense and action. "An external sense perceives, the internal one examines, consciousness makes the selfish application, and intelligence resolves; an external organ executes."

Soul *purush* or *atman*, neither produced nor productive. It is individual, sensitive, eternal, unalterable and immaterial.

Linga, *linga sarira*, or *sukshma sarira* is the subtile frame. It is composed of intellect, consciousness, mind, as well as the rest of the organs and instruments conjoined with particles or elementary rudiments of five sorts. It is *ativalica*, swifter than wind. This however belongs to the material world.

God *Iswara*, the Supreme Ruler is a soul or spirit distinct from other souls.

The *Vedanta* is the most spiritual system that ever was imagined by man.* *Vedanta* means the end and scope of the *Vedas* and is based on certain *Upanishads*. It is emanative as it makes God and nature *one*. The best exposition of its doctrines is *Brahma Sutra* or *Saririca Mimansa*—*Saririca* meaning "embodied or incarnate soul." Soul is *vastu* or thing—that which abides. Ignorance (*maya*) envelopes the soul in personality making the world external to us. The supreme soul associated with the individual soul occupies the "cavity or ventricle of the heart," or according to some "between the eye-brows and the nose." Again it is stated that within the body (*Brahmapur* or *Brahma's* abode) is a dwelling in which there is a small cavity occupied by ether (*acaca*). Though associated with the individual soul, God is described as not being separate from it. "He is the Soul and the Soul is He." Yet the soul is permitted to act relatively to its vicious or virtuous propensities. It thus enables to be active in view to the development of its individuality. *Vedantism* teaches that the soul by pious meditation acquires wonderful powers and that until *bideha mukti* is attained, it does not reach absorption in the Deity. In the *Vedanta* a certain kind of *Yoge* is laid down. The five classes of

* Asiatic Journal Vol. XVIII page 215.

ignorance according to *Vedanta* are, obscurity, illusion, extreme illusion, gloom and ether darkness. The twenty-eight desirabilities according to *Vedanta* consists of 11 of the organs and 17 defects of the intellect (Ballentyn's Lectures). According to the *Vedantists*, individual soul is from existence, knowledge and bliss which are independent of the body and never to be confounded with its faculties, *viz.*, senses, mind, intellect &c. The *Katha* says "the soul is light itself. It is knowledge." The mundane soul having three cases is *Hiranya Garva*. There are five classes of salvation, or *Sajujya vis.*, (1) *Salokya*, the same abode in the world; (2) *Sarsti* equal prosperity, (3) *Samipyra* vicinity (4) *Sarupya* equal likeness of form and (5) *Ekatwa* or unity or identity of nature.

The *Swetaswatara* is an ancient *Upanishad* and presents a mixture of *Vedanta*, *Sankhya* and *Joge*. According to *Vedanta*, *Brahma* is mere existence, thinking and bliss. All other things possess a derived existence. *Sankhya* is dualistic, *i.e.*, it is soul or spirit and matter from which creation proceeds. *Vedanta* says one soul, *Sankhya* many—the creation is by the divine work upon nature.

Both *Vedanta* and *Sankhya*—Gross materials from subtile materials. They are derived from nature.

Vedanta—Ignorance intermediate cause.

Sankhya—Self-consciousness and intellect.

Vedanta—Ignorance indefinable.

Sankhya—Productive nature.

Both *Vedanta* and *Sankhya*—Three qualities: goodness, activity and darkness. Soul different from material pure knowledge.

Vedanta—Soul opposed to ignorance. Ignorance now intelligent but active. Soul intelligent and active.

Sankhya—Soul opposite to nature. Nature now intelligent but active. Soul now active but intelligent. Nature active soul passive.

Vedanta—*Atma*, one soul.

Sankhya—*Purush* many souls.

Pradhana according to *Vedanta* and *Sankhya* is unborn *Aja*. If God is meditated upon as creator or *Virat*, the happiness of the *Virat* is obtained. If He is meditated upon without any distinguishable attributes, liberation is the consequence. The *Vedantists*

say that the soul is active in conjunction with the senses and organs. The *Sankhya* holds that it is passive. It is called *purusa*, *puran* or *atma*—neither produced nor productive—nor individual soul, but likewise God. The *Vedantu* doctrine is that there are two souls—*Paramatma* (God) and *Jivatma* (human soul). The former is passive and the latter active. The *Sankhya* holds that there is only one soul in the body and the existence of its immateriality is proved by its being the chief and regular power of abstraction. It is free from pain or pleasure and 'devoid of qualities' *i e*, it does not possess the qualities of matter nor it is affected by three qualities of creation.

Kapila says —“By virtue an ascent to a higher region is obtained, by vice a descent into a lower. Deliverance is gained by knowledge, and bondage by contrary. Bondage is the union of soul with matter, though the matter may be only the subtle body of the *linga* and the place of abode may be the abode of *Brahma*. When the soul is liberated from every kind or form of matter the *linga* is absorbed in nature.

P. C. MITTRA

CONFLICT BETWEEN SPIRIT AND MATTER.

(III)

CHAPTER XV.

Bidhu Bhusan and Pratima returned home and the joy of their friends, relatives and tenants knew no bounds. There was much merry-making and feasting and for a time Palashgram was the scene of much enjoyment. They soon settled down in the humdrum of ordinary life. Twenty years passed away and they enjoyed life, as people ordinarily do. They were blessed with sons and daughters and thus home was the rendezvous of the poor and afflicted. Everybody got shelter and his wants were immediately attended to. The sons and daughters have had regular education and were according to the social customs of the country duly married. Their life was one of unalloyed bliss and they devoutly thanked God for the mercies vouchsafed to them. Human bliss is transitory. In life we are in the midst of death Bidhu Bhusan, suddenly fell ill one day.

The best physicians were sent for and the poor sufferer was treated with the greatest care and skill and tended to by his devoted wife, who was always by the side of her husband, forgetful of everything else. The disease unfortunately took a bad turn and the doctors and *kabirajés* in attendance, got extremely anxious. The worst consequences were apprehended and every hope was given up. The wife who had ministered to her husband's wants and nursed him with the greatest care, for full 15 days, without herself partaking the necessaries of life, at last got up and rushed to the *thakurghur*, where an image of *sakti* was adored. Falling down at the feet of the image, she remained quiescent for a long time. Her eyes were closed, tears gushed down her cheeks and deep sighs, escaped from her heaving breast. At last, her lips moved and she said "Mother you say, my husband's time on this earth, is up and he is to go to a brighter and better place. They will be done. I have nothing to say. You have also granted me a great favor. Don't forget to come to your poor daughter at the appointed time and

place." Rising abruptly, she went to her own sitting room and sent for her eldest son, who was about 19 years of age, with an exemplary character. Coming to his mother, he began to shed tears and said "Mother, can nothing save my father?" The mother sighed and said with a composure, which was exceptional to one of her sex." Dear boy, hear me attentively. My time is short and I cannot uselessly spare it. Your father is going to a better world. He will leave off his mortal coils to-day at 2 p. m. I mean to go with him. Our bodies should be cremated together. I am a *satee* and will die as a *satee*. So, go and make the necessary preparations. Don't cry or try to shake my resolve. I am determined to accompany your father in his glorious journey. Bring your brothers, sisters and the *bahumrs* in this room. I have something to say to you all." The eldest son went out and presently returned with his two brothers, two sisters and two daughters-in-law. They were all crying but the mother commanded them to be serious. She then handed over to the eldest son as the future head of the family, the keys of the iron-chests and safes and then said—"Dear sons and daughters, don't cry, crying is weakness. Grief comes from *abidya*. Kill it or it will kill you in its turn. Mortals were never intended for ever-lasting earth-life. There is life elsewhere in brighter and better spheres. Earth-life, on account of the burden of flesh, is temporary and preparatory to higher life. Don't think, death closes everything. It is a kind and welcome servant who quietly destroys matter frees the spirit and takes it to brighter spheres and to loving friends. Don't be afraid of the bug-bear of death. I am a *Satee* and must pass away like a *satee*. Your father breathes his last at 1-22 P. M. I will take my place on his funeral pyre at 3 P. M. when *agni* (fire) the purifier of all must be lighted. By 4 P. M. everything will be over. Carry out my commands. In death, one throws out his soiled, worn-out clothes, for new-clothes of spotless white. Remember they are the words of Lord Sri Krishna now go."

They all left the room sobbing and arrangements were made to carry out her instructions.

CHAPTER XVI.

As foretold by Pratima, Biddhu Bhusan died precisely at 2 P. M. in an auspicious day. The wailing of the members of the

family was heart-rending. Pratima sat quietly in her room, with hardly a tear in her eyes. She had dyed her feet with *alta*, worn a new red bordered *sari*, dressed his hairs with care, put on her ornaments, decorated herself with garlands of fresh, sweet-scented flowers, applied vermilion on her head, in fact, she was dressed and decked like a veritable bride. It was bordering on 3 O'clock and she was chafing on account of the delay. Presently her eldest son came and told her everything was ready. She lightly got up and went out. Khai fried gram and small silver coins were thrown out on her paths and people all around, young or old, chaunted the name of Hari. The cremation ground was soon reached. A vast crowd had assembled everybody was, however, quiet watching the scene. The river flowed by the side of the village and the burning ground was full of small crafts loaded with men, women and children. Pratima arrived on the ground and stood in front of the pyre. She looked like a veritable *pratinidhi*. Her eyes were exceptionally bright and her cheeks were rudely with colour. She was a beautiful woman, made still more beautiful by the intensity of her feelings. They were singing *harinam* to the accompaniment of the *khola* and *kurtal* and she was about to walk seven times around the pyre, before finally resting on it when there was an uproar and a European lady and gentleman pushed their way into the ground approaching Pratima the lady said, in very good, colloquial Bengali—"my good daughter I am old enough to be your mother. Please hear what I have to say. Your sons and daughters are all here. Look at them and tell me that you don't feel aggrieved for them. They will lose their father and mother and is it not exceedingly hard to be deprived of both at a single blow. See they are crying. Don't sacrifice yourself, your life is not your's but God's why then needlessly kill yourself, it is committing suicide and suicide is a grievous sin. Where is your husband do you see him, your anxiety to bear him company proceeds from your disordered brain.

With a waive of her hand, Pratima replied—"Desist lady from speaking further, we only waste precious time Do I see my husband? Yes, I do, there he is standing in all the glory of resurrection. He is beckoning me to come to him and I cannot wait further. Do you know anything about the life which follows the death of the material body. You are too much steeped in mate-

rialism, to understand anything about spiritual life. We have, whilst still in the body, seen the glorious beings—the shining ones of the next world and our belief in that life is not a speculation, but a stern reality. In our devotion, we have seen the Blessed mother who is the creator and ruler of the world and it is Her command, that I carry out for God's sake leave us alone." Saying this, she went, round the funeral pyre seven times and then ascended the pyre itself, lying down, by the dead body of her husband. The fire was ignited with the chanting of *mantras* by her eldest son and in a few minutes the pyre was ablaze. Two short hours and the bodies of husband and wife were cremated. The dust and bones, were collected and thrown into the river and mourners returned home, with sad, heavy hearts. This occurred long before the fiat of Government against *sattism* which was then a recognized institution of the land.

CHAPTER XVII.

On the morning of the day, in which Bidhu Bhusan and Pratima departed from this world of woe and worry. Tapassini was collecting flowers for the puja of the Goddess. Suddenly, the flowers fell down from her hands and she sat down underneath a big *peepul* tree. She was staring hard, as if intently looking at something at a distance. She sat still, like one demented and was talking to herself. She was saying—though not united to you according to the laws and usages of the land, I am as much your wife as my sister Pratima. I do not remember when I was married and widowed. The marriage and widowhood are two frightful dreams to me. The shadow and reality are blended into an indistinct mass—dark and dreary. Your arrival and courting were realities. One loving soul was united to another. The rituals of society remained unheeded. The effects of my previous bad *karma* brought on a rupture, and isolation, but still you are dear to me, as much my husband as Pratima's. But what do I see? You are on your death-bed and I am not by your side to nourish and sustain you. I see, you will die. I too, must die to bear you company in the next world. Pratima is making her preparations for the journey. I must not be behindhand. Dear one, I must shuffle off my mortal coils before you."

Whilst soliloquizing in this fashion, the Babaji came in quest of her and found her in the condition, in which she then was. The Babaji muttered? What strange beings these women are. Their love never dies, but remains latent, to sprout forth in glory. Though so much spiritually advanced, she has not forgotten Bidhu Bhusan and by the occult powers, which she has obtained, she knows, he is dying. She too will die. Blessed be the name of the Holy mother."

Noticing the Babaji, Tapassini smiled sweetly and said " Father, you know what has happened and what is likely to happen. The past, present and future are reflected in the mirror of your mind. So, I need not say much. Bidhu Bhusan, whom I have not, as you perhaps know, ceased to love, is dying and I must pass away before him, to bear him company in the next world. Pratima also is making her preparations to die. I must go before her. Bless me, father. I have been unhappy in this world, I may be happy in the next. Time is flying away. Already I feel my lower limbs getting inert. Put your *padadhuli* (dust of the feet) on my head and chant the name of the Holy mother."

The Babaji did, what he was told to and went on singing the name of Kali. As his song ceased, Tapassini said in an almost inaudible tone "I see my glorious Mother, with a halo of light on her head. She is beckoning me to come away. I go, mother."

With these words on her lips Tapassini passed away. She was a worn-out pilgrim, who got her place on the spacious lap of the divine mother. It was as strange coincidence, that Tapassini breathed her last a few minutes before the death of Bidhu Bhusan. Her body was cremated in the adjoining jungle and in memorium the Babaji distributed food and alms to a large number of poor people. Thus passed away Pratima and Tapassini—two bright souls united like two flowers in one stem. Love is divine and hence it cherishes and chastens the world. A touch of it and it makes the world kin.

CHAPTER XVIII.

A few days after the incidents related in the last chapter the *guruji* suddenly arrived at the temple of *Anandamoye*. It was he, who had saved Tapasini from a watery grave, taken her to the temple and placed her as a disciple to the Babaji. He sent

for the *Babaji*, who on seeing his great *guru* fell down at his feet and said—"Gurudev ! I have carried out your commands. *Tapasini* was initiated and brought to the domains of light. She has, however, passed away."

"I know" the *Guruji* said, she is dead. I have saved her soul. People of the world would call her an adulteress and murderess, but we know better and had a glimpse of the recess of her heart. Her *karma* in a previous life spread a tangled web, around her and had she been caught in the meshes, she would have fared worse. We saw everything and made up our minds to save her physically and spiritually and we succeeded to obtain the desired end. Human justice is blind, divine justice unerring and meted out by a code of laws, the working principle of which is love. Divine love is all powerful, its ramifications are everywhere and its touch purifies everything. This love is universal and so very potent that it changes its recipient in a moment. The worst sinner turns into a saint. *Tapasini* had been changed into a saint and the Divine Mother blessed her. You have done your duty, my friend and your reward would come sooner or later."

"Father" "replied the *Babaji*" age and bodily infirmities are telling upon my shattered constitution and I wish to leave this world, before you, My tenement of clay cannot stand the tension and strain. I know you will be passing away soon and I am determined to die, before the event actually comes to pass."

"*Babaji*" "answered the *guru*" you are my right hand and would you like that I should chop off my own limbs."

"Father, pardon me. Die I must, please grant me the favor I ask."

Finding *Babaji* inexorable the *Guruji* said in a sad, solemn tone—"the *pouranima* monday (day of the full moon) comes apace. Four more days and we will have the *purnima*. That day is auspicious, I will allow you to depart from this world. In the meantime, make your preparations and send for *Premanand* to take charge of the temple. Disciples in and about the place may be invited to attend on that date." Saying this, the *Guruji* left and *Babaji* wild with joy, went out to carry out the instructions.

CHAPTER XXIX.

On the *Purnima* day, there was an influx of *Sannyasi* on the grounds of the *Anandamoye's* temple. They came from different

places and were talking to each other. They did not know, why they had been invited to come to the place and were wondering why they had not seen the Guruji and Babaji.

Presently, a *sannyasi* came from inside the temple and asked them all to go with him. They went with noiseless steps and slow and entered the temple. The light they saw there staggered them. The Guruji was standing in front of the image of the Goddess, on his right side lay the Babaji on the ground. Dressed in a new suit of *gairick*. He was occasionally looking at the goddess and Guruji. Instantly, his brilliant eyes were fixed upon the Goddess and a sweet smile spread on his face. The Guruji said in a deep, bass voice—Oh Eternal mother—the personification of *prem* and *sakti*, take into your keeping the soul created from your oversoul and give it a resting place in the domains of light, presided over by you. Thou art the receptacle of all good, the perpetrator of every deed, the source of true knowledge and power, blessed be thy holy name, bless your devotee Babaji, that he may obtain what he longs for “scarcely had the words of the *guru* ceased, when Babaji feebly said “farewell.” Before the bystanders could understand the drift and significance of what was happening before their very eyes, the Babaji had breathed his last. Taking up the dead body on his shoulders the *guru* danced about the room uttering the names—“Kumari, Kali; Kapali, Kapilay, Kristopingaly” the cry was taken up and the words “Kali, Kali” rent the air. The body was taken out, scented and bedecked with fresh flowers and garlands. Ultimately it was interred behind the temple and a great feed was given to the assembled *sannyasi*’s and the poor in the neighbourhood. Two days after everybody went away and the place was as lonely as ever. The place where the Babaji had his *samadhi* was considered holy and it had the great reputation of working wonders. Any body wishing to gain a useful end, had only to go to the place, light a lamp there and throw away some *barashas* and sure as night follows the day, his or her object would be attained. During the *pouranmashi* in the month of Joisto—the day the Babaji departed from this world, a big fair was held there. Thousands of people congregated and there was a brisk sale of various articles. The *mela* lasted for a couple of days and Premanand the present priest and custodian of the temple distributed freely cooked *prasad* of Anandamoye.

CHAPTER XX.

In one of the loftiest peaks of the Himalyas far from the gaze of man, amidst perpetual snow and eternal silence, stood the huge figure of a man, contemplating in silence the rising orb of the day. Chanting the gyatri in a loud solemn tone, he said "Oh thou giver of life and light tell me, how long, Oh how long will my duty last. I am tired and longing for rest. I have been working since the creation. My footsteps have trod the arid, sultry desert, glaciers of the frigid polar regions the beautiful, sunny temperate regions of the torrid zone and the lifeless steppes of long forgotten countries. I have seen the rise and fall of mighty kingdoms the birth and death of innumerable races the dark page of history reeking with blood and the smiling path of progress. Mankind has known me by different names and I am still toiling and moiling. The Divine Mother has made me fast in the chariot wheel of creation and I must push on. A new-cycle is coming on and I must rest for a while. I must destroy my earthly tabernacle and must be known to futurity in a different name and in a new-body. Mother help me I implore thee. Your *sakti* makes me powerful and I work with the sakti you have vested in me. Whenever the strength of religion wanes, the virtuous are tyrannized by the vicious the light of knowledge grows dim and matter reigns supreme I come at your bidding to do my allotted work. My work in this incarnation is over and I must rest for a while. The speaker stopped on hearing the words "Om Santi" wafted by the wind, which came from the highest peak of the hoary Himavat. He slowly entered a deep gorge and we had barely time to notice his profile. He was no other than *gururji*, whom nobody had seen to come out of the gorge.

KHAGENDRA NATH ROY.

STRAY THOUGHTS ON INDIAN SOCIETY.

Society grows in mass proportionate to its structural development; the largest society has grown out of small wandering hordes, which gradually formed into different tribes comprised of varied unions or guilds. With the rise of society in the scale of progress and civilization, transgressions like promiscuous intercourse, bigamy and female servitude, which were looked upon as meritorious, are in time counted as wicked or even criminal. In ancient days when the tribe of the Isreal had no king, the Danity tribes sought for themselves a place to dwell in. Similarly the Aryan hordes from Mount Caucasus crossed the Indus to find a suitable country where they may eventually take their local habitation. The vital requirements of the hordes to form into a nation are the establishment of a home, the procurements of its livelihood, the proper nature of the infants and the dependants, and the perpetuation of the commune itself. Every society should be reared upon the principle of division of labour among its members, to produce and increase its wealth. To do it successfully, the communal peasantry must be so educated as to value co-operation, moral integrity and civic responsibilities. In all primitive societies the functions of the priest, the magician and the doctor are performed by one and the same man. The people of Bengal from natural environements should be agriculturists. They can hardly afford to be manufacturers in competition with the present-day Free trade. Powerful and complicated machineries may induce the peasantry to leave the plough, but that will be disastrous to many. The Indians are comprised of so many distinct communes that they hardly have a common interest in agriculture, manufacture or commerce. The one prefers agriculture to the manufacture, the other manufacture to commerce, the third commerce to either agriculture or manufacture. The wealth of such a heterogenous nationality should be protected by very astute financial adminisration. Its national wealth should be distributed equitably in proportion to the productive capacity of each community. For the national wealth shall accumulate to little profit, where the peasantry or the workmen

are under-paid or starved, and the non-productive gentry overfed to cause its own destruction. Better education, health and opportunities for saving money put down pauperism effectually. Free hand and open charity increase it, and therefore both these are condemned in progressive countries.

The back-bone of an agricultural community is, and ought to be those whose best riches consist in the ignorance of luxury. Poverty is no sin where the society appreciates the dignity of labour, and growth is certain where the society is to consult a wise though poor man. But alas ! the fashion all over the world accepts luxury as the index of social national growth, little remembering that history proves just the reverse. Riches without proportionate industry have ruined many a kingdom both in ancient and modern times,

" Ill fares the land to hastening ills a prey,
Where wealth accumulates, and men decay."

India like ancient Greece and modern Germany, consists of different communes, bound up by a supreme Government constituted for the collection of revenue, and proper administration of its finance. The import of foreign civilization in India has created social and industrial difficulties which neither education nor philanthropy can grapple with effectively. Liberty of press may be desirable to teach the mob the affairs of the State and its administration ; but its license to disseminate sedition and falsehood in a heterogeneous community, is to be suppressed with a strong hand, so that the subjects might be conscious of the privileges and power of the Ruling authority, and submit to them. The community that produces the national wealth should be encouraged more than those who recklessly squander them. Members of a rich community may work or trade according to their choice up to a certain stage, but a time comes in the process of its growth when fresh regulations or restraints must supervene to protect social dislocation, for a war in commerce is sure to be waged upon by other surrounding powerful communities or nationalities. The legitimate public opinion of the land was smothered by fanaticism of the people at the time of Partition of Bengal goaded by miscreants, who enjoyed at the cost of their famished countrymen, and the wicked system of the boycotting of British goods was the result. Was not the political fast intro-

duced in Bengal with a recklessness commensurate with the ignorance of the mass? Did not the political Clubs, the Press and the Stage encourage the people to bring about this diplorable situation? Demagogues often mistake indiscretion for boldness, and consider phrensy to be fire. They admire half-witted truths, not heeding that errors are ever so talkative. Excited speakers and dramatists may tickle the mob to laughter, but that surely indicates a vacant mind from which spring many a evil. To curtail the avocations of such self-seeking men, to awaken the community from moral and religious stagnation, and to educate and elevate the position of women, should be the main duties of the Indian socialist. He should be a student of universal history to appreciate the benefits for transplanting foreign civilization in a country like this. The people of Bengal—for example, can hardly afford to be manufacturers in the face of Free Trade. Powerful and complicated machineries might induce the peasantry to leave their hereditary calling, but that would be courting disaster to many. The high prices of food shall diminish the birth-rate, and increase the death-rate of the community. In England, the applicability of the Cobden theories in economic problem has been questioned, since the growth of German commerce. Similarly the depreciation of silver in the country shall be always taken into consideration in the financial Budget of the land. The peasant proprietors, who were agreeable to sink funds in the jotes of villages reaping a permanent annuity more lucrative than any other occupation, enjoyed peace of mind and could sing with the poet:—

“Happy the man, whose wish and care

To few paternal acres bound” etc.

In India, the communal work and industry were paid by service tenures, the education of the children was in national lines, assuring their health to a certain extent. The compulsory training of boys through a foreign tongue has blasted the hopes of many a parent. The infants must be nurtured and protected by all means in order to insure the future growth of a nation.

Old institutions were destroyed without substituting in their place modern ideals. The civic rights of the people were in danger with the dissolution of systems like caste, without presenting some other substitute to test the credit and status of a fresh guild. The transformation of the Collectors of revenue into

actual proprietors of the land had of course its advantages for the time, but the Bankers ruined most of them by the help of the sunset law, and the landed aristocracy began to die out. The principal sources of revenues in India vary owing to its utter dependence on the atmospheric conditions. The direct taxation is therefore more unsuited here than in other civilized countries, and the people have to bear the indirect assessment more ungrudgingly. Every community should be governed in consideration of its surroundings. In California, it was observed that when the wages were raised artificially, the interest upon the capital increased so as to crush the artifice of the Socialist. The Indians met a similar discomfiture during the days of strike. The band of young outlaws may have been the result of such wicked devices of thoughtless labourites and self-seeking politicians. It is as an easy task to destroy than to construct a community. To perpetuate a race, the infants must be protected and educated, the local hygienic methods should be scrutinised before discarding them *in toto*. Health officers with foreign experiences alone cannot combat with diseases of the land of their adoption. It would be prudent to gain experience by keeping in touch with the native physicians of different schools. In India, several maladies are said to have cropped up, out of hatred of native methods of food and regimen. Hence many a mother laments the havoc of infantile liver, that was hardly known to the nurse before the British Pharmacopœia began to rule in the Indian nursery. Foreign civilisation similarly worked disastrously upon the people, whose wealth depended to a great extent to the timely change of seasons. Small syndicates like old village communities are only competent to renovate the art and industries of country. We make bold to observe here that uncongenial progress does increase poverty instead of relieving it, and this forms an apparent enigma in society. The facilities offered to traders to deprive creditors of their dues through the courts must be jealously watched, so as not to hold out premium to fraud, but to help the honest and industrious worker. The insolvent courts would work beneficially if lawyers would discountenance dishonest dealings. "As you sow so you reap;" the labourites and reformers should understand that a tree bears fruits more through help of environments than by mere transplantations. The last and not the least phase of sociological development in a country governed by as foreign Rule, shall be the cordial exchange

of feeling between the governor and the governed. The responsibilities of the latter are better awakened by the careful administration of Justice in the country. The Government shall be proud to proclaim that the subjects have always been accustomed to have full confidence upon it, and to abstain from any wrong towards the community or the Ruling authority. The executives should not feel angry with the subjects, but punish them more with a feeling of disappointment than of anger and revenge. A parental administration shall not only feel for the present situation of the governed, but also foresee their future happiness. The subjects on the other hand should live for the preservation of the Government, and the religion of the community. If the Indians, who are divided into religious sects jealous of every other's faith, are to be entrusted with Self-Government, they must learn it in the great school of nationalism based upon equality and civilization. Sincere Loyalty shall be the only string to tie them together to proceed towards the goal of progress. What is needed is not re-awakening, but renovation of Old India. The former is impossible and undesirable in our present environment, the latter is a *desideratum*

A K. GHOSE

*THE INFLUENCE OF RHETORIC AND POETRY
UPON LITERATURE.*

The subject may be divided under the following heads :—

1. The Nature and Functions of Rhetoric.
2. Its Influence upon Literature.
3. The Nature and Functions of Poetry.
4. Its Influence upon Literature.

1. Rhetoric is an impassioned oratorical style of expression proportioned to the gravity of thought and the importance and dignity of the subject dwelt upon. The nature of every subject prompts or calls forth the proper mode of expression. If it be a matter of epistolary correspondence or commercial or official business, simplicity and brevity rather than ornamental colouring or periphrastic style would be preferred. If it relates to dry details of information or the account of an ordinary occurrence or transaction, it had better be treated in a simple narrative form. To attempt rhetoric in such cases would be mere affectation and contrary to our idea of the fitness of things. Misplaced oratory far from embellishing any description would tend to render it flat and dull, if not ridiculous. But if fervid emotions or grand and majestic sceneries of nature be the subject, the expressions called forth by them would be naturally lofty and impassioned. To express such stirring and thrilling sensations in a dry and prosaic manner would mar the beauty of conception and make an inadequate and imperfect impression. Rhetoric stimulates our feelings and attracts our attention. As the permanence and vividness of our impressions depend upon the attractiveness of delineation, it is only writings of graphic description and artistic excellence that find a place in history and are remembered. The brilliant speeches of Demosthenes and Cicero have been transmitted to our own times as unique models of perfect eloquence and rhetoric. The melodious periods and splendid ornate style of Milton in his *Areopagitica* and other prose works powerfully vindicating the

political and religious freedom of England still ring in our ears. The forcible and fiery eloquence of Edmund Burke, his rational and philosophical thought, his righteous indignation against the arbitrary measures of English ministers, the unjust proceedings of the monopolists in India and the highly oppressive conduct of the French people during the Revolution deserve to be remembered and recorded in golden characters. It is a historical fact that the parliamentary speeches of Sheridan which are master-pieces of eloquence made his audience spell-bound and moved them to ecstasy. The sublime and lofty thoughts of Keshab Chunder Sen, his wonderful mastery over the English language, the sincerity and courage of his convictions, his religious fervour, the imperturbability of his cool and collected temperament, and his beaming intelligence shining through his lustrous eyes, all effectively brought to bear upon the admirable delivery of his rhetorical speeches, have raised him to the highest rank of orators and original thinkers. Rhetoric is the ornament of a language. It clothes language in a beautiful garb and thereby makes it attractive and charming. But rhetoric concerns as much with thought as with style. A noble thought and good style should go hand in hand or else the absence of the one will mar the beauty of the other. Sonorous nonsense is as unattractive as thought dressed in a poor and miserable garb.

2. It appears thus clear that rhetoric not only adds to the volume of literature, but renders it permanent and durable. The world takes little notice of common place and inept productions which strike neither the ear nor the heart. The art of rhetoric is akin to that of painting. It embodies thoughts, gives them shape and colour making a striking impression like a beautiful picture. It takes a stronghold of our mind so that we ponder over and contemplate it with keen interest. It excites our deepest emotions and feelings to admiration and wonder. But rhetoric in order to produce a permanent influence must be true and genuine as distinguished from false and affected. The style of the euphuistic school—a style which consists in expressing one's self in a tissue of metaphors of the most far-fetched, artificial and unnatural character, together with the antitheses, balanced clauses, contrasts, puns, conceits and mannerisms of every description until thought seems altogether lost under a mass of ornamental and rhetorical devices and sense is sacrificed to misplaced ingenuity and

pedantry—cannot be a true standard of rhetoric. True rhetoric, as I have already remarked, consists in keeping a just proportion between the sublimity of thought and the loftiness of style. The characteristics of Milton's prose writings furnish the best model for a rhetorical style. They are full of convincing, strong, manly reasoning, sometimes in a dry enough logical form but often coloured by his lofty enthusiasm for liberty and truth and exalted into lofty eloquence, whence his arguments often rise to a tissue of poetic imagery of the utmost magnificence. The splendour of his imagery and illustration is enhanced by musical harmony of diction. The same union of depth of views and liberality of sentiments with splendour of style constitutes Burke's distinction as an orator. "Everywhere the champion of principles and persecutor of vice," says M. Taine, "bringing to the attack all the forces of his wonderful knowledge, his lofty reason and his splendid style, with the unwearied and uninterrupted ardour of a moralist and a knight. The secret of his success as an orator lies in his possessing not only practical knowledge of things but also philosophical grasp of principles together with a splendour of poetic conception and loftiness of style. Like a poet an orator is born rather than made. He intuitively grasps what is sublime and beautiful in thought and language. His inborn genius would mould language in any shape he pleases naturally and without any effort suiting it admirably to his conceptions. Thus the influence he exercises upon literature is vast rendering it an interesting study and worthy of remembrance.

3. Poetry is the interpretation and criticism of life made according to the laws of poetic truth and poetic beauty. There are two important elements in real poetry truth and seriousness of substance and matter and felicity and perfection of diction and manner. In poets of the highest order and foremost rank, such as Homer, Shakespeare, Milton, and Kalidasa the union of these two essential ingredients of true poetry is invariably present. A short account of the principal characteristics of these eminent poets will, it is hoped, give a better idea of the nature and functions of poetry than any definition or abstract idea of it can ever give.

The poems of Homer have vigour and freshness. His works are of very high historic and linguistic value. They are grand and beautiful productions and monuments of epic genius. He is called the Attic Bard for his prominence as the most distinguished Grecian poet and there would be hardly any difference

in meaning, if for the word, *bard*, we were to substitute, *bird*, for his songs are as sweet and natural as those of the nightingale.

The same merit is justly due to Shakespeare "who warbles his native woodnotes wild." His faithful portraiture of life and nature makes his works both a charming and instructive study. His power to describe things just as they are whether dignified or mean, beautiful or disgusting is his peculiar characteristic similar to that of the Romantic School as opposed to the fastidiousness of the Classical School which affects to represent only what is grand, majestic and beautiful in life avoiding every thing mean and vulgar in manners, character or language as beneath the dignity of literature, thus giving a beautiful picture of life—not what life really is but what it should be if regarded by reason. His power of concrete conceptions, *i.e.*, of embodying feelings and thoughts in a concrete form and his power of intuitive grasp or comprehension, *i.e.*, of immediately grasping and conceiving things as a whole where ordinary minds would find it necessary to take them up part by part and establish them by a process of reasoning, is the distinguishing feature of his genius. "Shakespeare," says Mr. Henry Cochin, a French writer, "is the king of poetic rhythm and style, as well as the king of the realm of thought. Along with his dazzling prose, Shakespeare has succeeded in giving us the most varied, the most harmonious verse which has ever sounded upon the human ear since the days of the Greeks." Like Shakespeare, Kalidasa is another spontaneous natural poet. It is popularly believed that his poetry was inspired by the Goddess Sarswati whose favourite child he was. His marvellous descriptive power, the variety and harmony of his versification, his charming humour and extreme fidelity to nature, place him in the foremost rank of poets and dramatists. His *Sakuntala* translated into English by Sir William Jones has been pronounced by competent authorities as one of the best productions of genius.

In the sure and flowless perfection of his rhythm and diction, Milton is as admirable as Virgil or Dante and in this respect he is unique among English writers. Nature formed him to be a great poet. "The Milton of religious and political controversy, says Mathew Arnold, "and perhaps of domestic life is not seldom disfigured by want of amenity, by acerbity. The Milton of poetry on the other hand is modest, of devout prayer to the

eternal spirit and of industrious and select reading" Milton belonged to the artistic school of poets.

The refined, polished and scholarly character of Milton's works, his variety and harmony of versification, the sublimity and grandeur of his thoughts, mark him out as the most distinguished of the classical and artistic poets. His conception of God and the Angels in his *Paradise Lost* is anthropomorphic.

"In quibbles angels and archangels join,

And God the Father turns a school divine."

But no poet was ever actuated by a more exalted conception of the responsibility of the poet and of the nature and functions of poetry as the highest form of expression for the highest truths and aspirations of the human mind and as capable of the deepest and most permanent effect upon the character of a nation. A great national poem he considers to be the greatest treasure that a nation can possess.

According to Milton, poetry should be simple, sensuous and impassioned. Simplicity and epigrammatic conciseness where more is meant than meets the ear, a sense of the beautiful and the sublime and a vehement ardour or passion, are the essential qualities of poetry. Instances of epigrammatic conciseness are abundant in Pope's poetry

"Dash the proud Gamester in his gilded ear,

Bare the mean heart that lurks beneath a star."

Or, in the same strain—

"Lely on animated canvas stole,

The sleepy eye that spoke the melting soul.

As to the sense of the beautiful and the sublime the well known lines of Milton will occur to every one

"These are thy glorious works

Parent of good, Almighty,

Thine this universal frame thus wondrous fair,

Thyself how wondrous then, unspeakable"

The wonders of creation—the starry firmament with the Sun and the planets kept at relative distances and preserving the order and regularity of the universe by an inexorable law and this globe containing the noblest of earthly creatures—Man—and all objects animate and inanimate to minister to his comfort and happiness—naturally call forth poetry. As to poetical fire or passion the following lines of Gray afford the best example

“Some village Hampden that with dauntless breast ;
The little tyrant of his fields withstood ;
Some mute in glorious Milton here may rest ;
Some Cromwell guiltless of his country’s blood.”

Poetry is the best expression of animation and life. It awakens and rouses to action our dormant and slumbering emotions. It stimulates our exertions, quickens our sensibilities, excites our emotions and creates in us an aesthetic taste. A tender heart is perforce susceptible of the charming influence of sweet poetry. A man who is not affected by the music of mellifluous verse must be hard-hearted and callous “fit for treasons, stratagems and plots.” It is the best touchstone of character. Like fire in a furnace, it separates the dross from the gold, purifies and elevates the thoughts and sentiments, humanises our conduct and softens our heart.

4. From the above description of the nature and functions of poetry, it is clear that it exerts an immense influence upon literature in various ways. As poetry has a potent sway over our thoughts and sentiments, it similarly affects literature which is a recorded language for the expression of our ideas and feelings. What we think and feel deeply we remember strongly. Many striking lines of eminent poets have become proverbs and favourite quotations. We are not likely to forget them as they have a strong hold of our attention. Thus poetry secures the permanence and durability of literature. It also enriches literature by elevating and heightening its tone and character rendering it musical and harmonious and easy of remembrance. To poetry literature owes its simplicity and epigrammatic conciseness, beauty and artistic excellence, aesthetic perfection and fiery and passionate ardour. Poetry is the nucleus of literature in the infancy of society. For poetry is the expression of concrete forms which such a society can only grasp. Philosophical or abstract ideas develop themselves in a rather advanced state of society when poetic thoughts are rationalised or reduced to a science. Poetry relieves literature of dullness and monotony by variagating it with animating strains, tropes and figures in beautiful garbs and chiselled and choice expression attuned to music. Martial, lyric, epic, dramatic, pastoral and devotional poetry or sonnet has each its peculiar functions to discharge and at the hands of the best artist it doses it admirably and beautifully.

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A NIGHT OF HORROR.

My cup of bliss was full to overflowing when I quitted 57 Bloomsbury Square at midnight on August 4th, 1872. Had not pretty Laura promised to be mine, and had not her father, Eldon Darkaway Q.C., ratified our engagement by inviting me to spend a fortnight at his shooting box, near Mucklewhamit, N.B.? In sooth my whole frame was thrilling from the effects of a sweet kiss imprinted on Laura's lips as she let me out of the paternal mansion. The square's anæmic foliage, its ugly street-lamps, and grim Goergian houses were a very fairy land. I trod on air, and could not refrain from singing a verse of *Les Dragons de Villars* which was then running at one of the theatres. "Can it be true my Laura owns she loves me? O rapturous hour, all nature seems more blest? Each tree, each leaf, each little blushing flower In brighter hues to me appear now drest!"

"Keb, Sir, Keb!" A four wheeler was pursuing me. There is an economic law which ordains that all human appliances shall be superseded when they reach their highest development. The night-cab of forty years ago differed widely from our rubber-tyred clarence, which is giving up the struggle for existence with the taxi. It was an archaic rattle-trap, littered with filthy straw and drawn by a horse respited from the knacker's yard. The jarvey was surly and foul-mouthed—sometimes in league with malefactors. But for the inexorable word-limit I would narrate a then recent adventure of mine which might be entitled **THE MYSTERY OF A FOUR-WHEELED CAB**. Suffice it to say that I had chartered one to convey me for a late whist-party to my lodgings

in Jermyn Street; and had left bloody footprints on the hall floor and stairs. For a week afterwards I scanned the *Morning Post* with fearful misgivings lest it should tell of some murderous outrage in which I might be implicated. Many a man has been hanged on slenderer evidence than my gory boots afforded! So I answered him cheerily, "No thank you, cabby," and was soon beyond the range of his muttered curses.

Hardly had I crossed New Oxford Street, and plunged into the St. Giles' district, than I repented my decision. It was a suffocating night, and the long-threatened storm began in a patter of heavy raindrops. I was umbrella-less, and no cab was within sight; there was nothing for it but to strike a bee-line for Jermyn Street, and look out for temporary shelter. At that remote epoch Charing Cross Road and Shaftesbury Avenue were undreamed of; the region they have transformed was a dædalous of filthy slums. I turned to the right and ran down Monmouth Street, notorious as an emporium of fifth-hand attire. By this time the windows of heaven were opened; in a few minutes my dust-coat and evening clothes would be ruined. On the left there loomed a stable with one of its large folding doors ajar. I popped inside, and was just congratulating myself on escaping a through drenching when lo, a violent gust of wind slammed the door to. I was imprisoned in pitch darkness, nor could my trembling fingers discover any latch or fastening.

At that moment a woman's voice rang loudly from the upper storey. "Mercy! Murder! Help!!" it shrieked. Then I heard a heavy fall and the rest was silence. My heart literally ceased beating for a second, only to send the blood coursing wildly through my veins. A sense of mortal danger saved me from collapsing. For gruff voices came from the loft above, and faint light shone through a trap door at one corner of the ceiling. It revealed a stable with three stalls, in one of which—luckily nearest to me there—was a conster-monger's barrow, turned on one side. Now a pair of clumsy highlows appeared on the upper rungs of a ladder connecting loft with ground floor. A man was descending, armed with a lantern. I sprang back from the door and crouched behind the barrow. Just in time! A bandy-legged ruffian in corduroys, with carrotty hair and a fur cap, dropped from the ladder and set his lantern on the ground. "Now then

Ikey, you can chuck her down," he said, "I'm ready." "Ere you are, Bill, ketch," came from the loft, with sounds as of something heavy dragged across the floor. Masses of brown hair fell through the trap door, followed by a slender female form shabbily clad in black. It was received by bandy-legs and laid on the floor, within three feet of my hiding place. Ikey next descended, carrying a crowbar. He was the antithesis of his accomplice—tall and lean with hooked nose and a pronounced squint. "Where shall we stow her?" he asked. "There's an old drain," replied Bill, "running long that theer wall; let's see whether it's deep enough." So saying he attacked the flooring with his crowbar, while Ikey held the lantern.

The light shone full on the face of the dead girl, whose right temple displayed a ghastly wound, whence blood was trickling, drop by drop, on the floor. I watched the widening circle, spell-bound. The corpse's large dark eyes were open, and the concentrated agony of a violent death was stereotyped in their stare. But how can this be? I asked myself. The poor creature is a daughter of the people, but she is absolutely a replica of Laura Darkaway—the same face—the same eyes! My nerves were rapidly getting beyond control: a few seconds more and I must have yelled aloud:

Meantime the pair of scoundrels were toiling in turn with the crowbar to excavate a grave for their victim. The brickwork was stubborn and progress slow, great drops of perspiration coursed down their ugly faces. During a moment's pause Bill asked his companion to see whether the door was locked, and Ikey moved towards it. I watched him eagerly and, to my intense relief, saw a key protruding from the door a foot or so higher than its usual position. Ikey turned it, remarking "Now we're all snug, Bill," and went back to the grave-side. It was a case of now or never. One spring brought me to the door, and the next instant I was fumbling with the key. To my dying day I shall remember the faces, blanched with fear and distorted by diabolical rage, that met my sidelong glance. Bill was the first to recover his presence of mind. Shouting "By—it's a—nark," he dashed at me with uplifted crowbar. But I managed to fling the door open and gain the rain-swept street. Behind me sounded the clattering footsteps of my fell pursuers as I tore along, with head bent forward to escape the

crowbar's blow. It fell; a million stars lit up the horizon, and I sank into oblivion.

On regaining consciousness I found myself lying in the gutter, with my head propped up against a lamp post, the cynosure of a small crowd of night birds. "Pore gentleman," remarked a tattered girl who was bending over me, 'es'eds'bleedin'; 'Ow did it 'appen?" "I seed him cuttin' along like mad," explained another, " 'an 'e bashed is 'ed again' the lamp-post and fell all of an 'eep. Ullo," she added, "ee's comin' to!" as I wiped the blood from my eyes and asked "Where am I?" But the sound of a measured tramp fell on my ears. "'Ere's a perleecemen!" was the cry, as my good Samaritans scattered in all directions. A dark lantern was flashed in my eyes, and the bearer asked me gruffly, "Now what's hup?" "Constable" I groaned, "A girl has been killed close by, and her murderers have attacked me!" The law's representative was not so much impressed as I expected. "You'd better come along with me to the Station and tell the Inspector all about it" So saying, he helped me to my legs, and piloted me to Bow Street at the head of a little procession of waifs and strays. I could not help thinking what Mr. Darkaway, the respectability of Bloomsbury Square incarnate, would say if he saw me hatless, besmeared with mud, and bleeding profusely from a wound in the forehead.

The stern-eyed Inspector of Police received my voluble tale of woe with considerable suspicion. He did not seem to remember the existence of a stable in Monmouth Street and in reply to his enquiry my captor averred that "*he* knew every hinch of the Dials: and there was nothing of the kind there." "I'm afraid you've been out on the spree, young gentleman," quoth the Inspector, "and got into bad company. What's become of your watch?" Glancing down I saw a portion of the chain hanging loose, and my waistcoat pockets turned inside out. I had been robbed as well as half-killed; my pecker was up. "Inspector," I said, "you must take my charge down, and enquire into it at once!" "Better let one of my constables call a cab, and see you home," was the rejoinder. "Certainly not," I bellowed, "come with me to Monmouth Street, or, by Jove, I'll report you to the Chief Commissioner!" Why does some ludicrous incident flash on one's sensorium at a time when perfect gravity is called

for? My brain must have been thrown out of gear by the terrible shock it had received, for I remember quoting a popular ditty which ran "Says she, if you do it again, I'll complain, I'll complain to your Governor, Sir Richard Mayne, with a toodledee, toodledee dee!"

The Inspector grasped me by the shoulder. "I'll tell you what it is, young man; you're drunk." If you don't go home quietly, I'll have you locked up and charged at the Police Court." My experience of that tribunal as an amateur reporter taking notes for the Indian Civil Service examinations, should have whispered caution. I knew that the constabulary conscience was of leathern texture, and that prisoners were often the victims of concerted perjury. But anger made me reckless. I shook off the Inspector's grip, brought my fist down on the table with a bang that scattered the inkpot's contents over a pile of blank charge-sheets, and asked, "Once more, are you going to act on my information, or not?" "Take him to the cells," was the only reply vouchsafed. It required four stalwart constables to obey the behest, and all of them suffered in person or uniform ere I was flung into a noisome lock-up and the key turned on me.

Next morning I figured among the night-charges at Bow Street; a sorry spectacle indeed as the garish sunlight beat upon my dilapidated evening clothes. When my case was called, the Inspector and his myrmidons told their story with mathematical precision, exhibiting blotted registers, torn uniforms and bruised faces in proof of my outrageous behaviour. The worthy magistrate looked reproachfully over his gold eye-glasses, as he asked what I had to say. A sense of wrong gave me unwonted eloquence: I told my misadventure with a wealth of dramatic detail which thrilled everyone present, and was eagerly taken down by half a dozen reporters. Mr. Flower evidently thought that "there might be something in it," for after a whispered colloquy with the Inspector he remanded me in custody. I was taken back to the police station and hurried into a four-wheeler, followed by my persecutor who told cabby to drive as sharp as possible to Monmouth Street. On arriving there I was asked to point out the scene of murder; but after scrutinizing every house closely, I was fain to admit that it had vanished into thin air. So the Inspector escorted me in triumph to the Police Court, where I was fined £7

odd for various misdemeanours, with the option of a month's "hard." The money was promptly paid by my excellent landlord who had been summoned by messenger, and I returned with him to Jermyn Street in a state of mind that can better be imagined than described.

Gentle reader, if you are contemplating a deed which may give you notoriety—don't do it in the "silly season." Parliament was then up, and nothing of international importance had occurred lately. Yawning newspaper columns must be filled at any cost, and my adventure was a perfect godsend to Fleet Street. The *Evening Standard's* contents-bill proclaimed "A Romance of Monmouth Street" "Drunk or Dreaming" was the heading prepared by the *Evening Star*. Every journal gave at least a column to my story of murder and its results. I was the butt of elephantine humour or held up as a solemn warning to the young. My reputation was torn to rags and tatters.

No word of sympathy coming from 57 Bloomsbury Square, I hastened thither to explain the situation, but was met by an icy "not at home" from the footman. The family left for Argyllshire next day without deigning to acknowledge sundry missives detailing my misfortunes of that fateful night. A week passed by ere I got an envelope in the old gentleman's precise handwriting; and its contents brought me within an ace of suicide. I was told in the third person that Miss Darkaway fully acquiesced in her parent's resolve to break off our engagement. But in life's spring-time the deepest impressions are evanescent. Two months later I sailed for India, where a flood of novel sensations swept Laura's memory into the back-ground. For an instant I felt all the pangs of unrequited love on hearing that she had married a rising young barrister who Jacob like had won her by devilling assiduously for Mr. Darkaway. But I found consolation in a remark made by one of Corisande de Gramont's disappointed suitors, when she gave her little hand to Lord Osulston:—"Every woman dies twice: she dies first in the heart of her male friends when she passes under one man's dominion."

We met in a railway carriage nearly thirty years afterwards. Laura was in the heyday of that exquisite Indian summer which some women enjoy on the very threshold of old age. The recognition was mutual, and after a moment's awkward pause, we

exchanged greetings. She introduced two little boys who were romping on the seat opposite as her grandchildren, and I won her heart by making friends with them. Our conversation ran on the Boer war which was at an acute stage; and glided into autobiography. Laura's womanly tact led it insensibly to the incidents which had sundered our lives. She told me that it had often been discussed in the family, adding—"Years afterwards poor Papa quoted a case out of some book on Psychology. A soldier, sleeping soundly in his barrack room, dreamt that he was arrested as a deserter, haled before a Court martial, condemned to death and led out for execution. He heard the commands "Make ready, present, fire!" and awoke to find that one of his comrades had accidentally let off a blank cartridge close to his ear. The entire dream could not have taken more than a fraction of a second. Papa said it was quite possible that you collided violently with a lamp-post while running along the street in the teeth of a sou'wester, and that your hairbreadth escape might have been an hallucination of an injured brain." "Yes," I replied gloomily, "I've often thought so too. We are all the sport of circumstances. Darwin forgot the Chapter of Accidents when he tried to explain evolution."

A long silence followed, which must have infected the two children, for they ceased their horse-play and stared at us open-mouthed. It was broken by Laura, who seized my hand in her old impulsive way, murmuring, "O Frank, why didn't you take that night-cab?"

F H SKRINE, ICS.

LORD MINTO.

His Excellency the Earl of Minto, is on the eve of relinquishing his high office. A few months hence and His Excellency would leave the shores of India and bid adieu to her people. India is called the land of regrets and nothing is more painful than the parting day when the ruler and the ruled keenly feel the pangs of separation. Lord Minto has gained the love and good will of the people by his complete effacement of self, his solicitude for the welfare of his subjects, the charm of his manners and the deep sympathy he feels for those placed providentially under his fostering care. India had not been a bed of roses for Lord Minto. He has gone through a fiery ordeal and the keynote of his career, has been frankness and courtesy, kindness and sympathy.

The anarchical movement, wide in its ramifications and most mischievous and dangerous in its results, was grappled, by His Excellency with firmness and courage, which are truly Spartan in character. Instead of being led away by alarmists, he firmly and boldly faced the evil and devised plans for its annihilation, with consummate skill and address. In nipping the evil in the bud, Lord Minto has shewn statesmanship of the highest order. Clemency Canning quelled the Mutiny by kindness and sympathy. Lord Minto has put the spoke in the wheel of the detestable anarchical movement by the self-same kindness and sympathy. The higher moral power in both Viceroys has achieved wonder. In the interests of good government, it was necessary to have recourse to repressive measures and such measures were initiated and carried out with coolness and courage. Repression in any shape, is repugnant to a British statesman. It goes against his grain to use weapons of the kind, but the seething sore must be removed to save life. Every right thinking man has nothing but praise for His Excellency for the measures adopted to remedy the

evil. There are people who even think that Lord Minto has not gone far enough. There is a *via media* in every thing and although Lord Minto has shewn his iron hand, he has not failed to conciliate Indian opinion. Appointments, which Indians never dreamt to obtain, have been freely given away to deserving men. Mr. K. G. Gupta holds a seat in the Council of the Secretary of State. Mr. S. P. Singha is a member of the Viceroy's Executive Council. Mr. Amir Ali is a Privy Councillor, Lord Minto's hand is clearly perceptible in the bestowal of these appointments. The Legislative Councils (both Imperial and Provincial) have been enlarged and Indian gentlemen representing various interests hold seats in them. As the last Budget discussion disclosed, members were alive to the importance of their positions and freely commented upon matters, about which they had a right to speak. These councils are the nucleus of Indian Parliaments. The appointment of Indians to be Executive Members of Provincial Councils is another move in the right direction. Our countrymen would see, that the seeds of self-government have been sown and they should be sincerely thankful to their rulers for what they are doing for them. For the advancement of any noble cause, self-sacrifice is necessary and substantial sacrifices should be made, before the goal is reached. Lord Minto's personal courage and bravery are so well known, that it would be perfectly superfluous to make any mention of them. We cannot, however, refrain from recalling one incident. When the dastardly attempt upon his life, was made at Ahmedabad, Lord Minto did not move a muscle of his face, but went on, as if nothing had happened.

Just think of the courageous heart which the most imminent peril could hardly shake. Leaving aside this incident which caused a thrill all over India, we would now mention a pleasant fact which delighted Indians of all ranks. It is nothing else but the union of the historic houses of Lansdowne and Minto. The representatives of both houses have ruled India and it was a providential act that the sweet and lovely Lady Elliot was married to gallant Lord Fitzamurice—Lady Minto's name will be remembered and blessed in the land for the various acts of grace done by her ladyship. Her nursing home would be a feather in her cap, and the *purdah* parties introduced by her, would go to unite the two nationalities more than anything else. Ladies rule

the household, and when so many Ruling Chiefs of our hearths and homes—European and Indian unite, in loving companionship, happy results would necessarily follow. The Viceroy and Vicerene rule the social hierarchy and as such, they have done much, to bring Europeans and Indians together and this union has engendered kindly feelings to revive which, both nationalities have been particularly anxious. To ameliorate the condition of their fellowmen and women, to preside at social functions and to promote good will amongst all sections, Lord and Lady Minto are always *envidence* and on the fore—Lord Curzon had done his level best to belittle the political importance of the Bengalis. Lord Minto, on the contrary, has recognized Bengali talent and the day may come when the partition may be partially undone, and Bengal placed under a Governor and Executive Council.

The partition has been a bit too expensive for government and the whole of India is laid, as the Budget debate shewed, under taxation to meet the expenses of the costly change. We do not deny that the partition has conferred many blessings on East Bengal and Assam, but the cost of maintaining the new province, has been excessive and prohibitory. The University of Calcutta sadly needed reform of a sweeping character and the credit of remodelling the Institution is fully Lord Minto's. His Excellency initiated the changes, the details of which, were worked out by Dr. Mookerji. The Press Act was a sheer political necessity. The reptile Press all over the country was doing incalculable mischief, unchecked and unfettered. No responsible Government under the sun could for a moment tolerate the dissemination of such insidious poison and the Act was not brought on the legislative anvil a day too soon. Lord Minto did not, at all intend to restrict the liberty of the press, he has only clipped the wings of papers, whose aim and object was to bring and foster the spirit of anarchism in the land. His Lordship is to be congratulated on his far-sighted policy which had for its aim the repression and punishment of wrong doers, without interfering in any way with the rights of the well disposed. The amendment of the Criminal Procedure Code and the establishment of special Tribunals have for their objects the repression of crime, and the meting out of justice, without the law's proverbial delay. The deported men have all been set free and the initiative was taken by Lord Minto,

on his own responsibility. It has been asserted, more than once, that the police has been made all-powerful, to the detriment of the rights of the public. Will anybody dare assert, after all that is daily taking place, that they have been unduly invested with authority? In all civilized countries, the Military and the Police are the symbols of Power of Government. A wave of lawlessness is passing through the land and has not Government the right to make the Police more effective and powerful, both as preventive and executive agents? We don't hold a brief from Government, but as publicists, we have a distinct duty to perform. We must look at things straightly, honestly and decisively, without an iota of self to color our judgment. Lord Minto is always fair and straight in his dealings, with his equals and subordinates. His kindly disposition and generous heart are well-known. We are tempted to mention a little incident, which happened, the other day, when His Excellency went to the Kurram Valley. Meeting an old man, His Lordship at once recognized him, as his guide, in roving about the Valley, when he went there with Lord Roberts. Recalling the features of the man, His Lordship at once shook hands with him and talked to him about those old days. This incident, shews, if it at all does anything, the innate nobleness of his heart. Lord Minto has been able to gain the good will and friendship of the Amir of Afghanistan and the Ruling Chiefs of India. One of the most important duties of the Viceroy is to gain the loyalty of these Chiefs and to secure their allegiance to the Suzerain Power. These, noble scions of historic houses, rallying under the banner of England and fighting her battles, side by side, with the flower of the British army, would be a sight for the gods. England, supported by India, can face any army in the world. Let nations, inimical to England, take note of this fact, before they venture to make any mischief.

England can conquer the whole world, if she is inclined to do so. With Brittania ruling the waves and commanding a well-equipped and disciplined British and Indian army, she can dictate to the world, leaving aside this or that particular power. Lord Minto holds the balance evenly between the Hindus and Mahomedans—the two great communities, forming, as they do, the bulk of the Indian population. His Lordship's reply to the address of the all-India Moslem Community was as fair, as it was

statesman like. Instead of creating false hopes, Lord Minto plainly told the deputation to get their co-religionists educated, before they could hope to obtain substantial benefits from Government. People, however, say, that in the matter of election to the Council, they got advantages, not warranted by their numerical strength and education. Backward communities must be taken in hand and given a fair start to enable them to run the race of political life, with advanced communities. This is no favor, but fair dealing. The position, pay and prospects of the men and native officers of the Indian Army have been considerably improved, during Lord Minto's regime and His Lordship has not been unmindful of the position of clerks in the various Secretariats. On account of the high price of food-stuffs a compassionate allowance has been granted to menials in the service of Government. Even now, Mr. K. Dutt of the Financial Department has been placed on special duty to report on the abnormal rise in the price of various articles of food and the effect of such rise in the economic condition of the army of clerks in the employ of Government. Lord Minto's keen eye is upon every thing—great or small. He is an ideal ruler, ever ready to ameliorate the condition of the ruled. We all remember the speech Lord Minto made at Bombay, when he first landed in the East, to assume the Viceroyalty of India. He has adhered to the spirit of that speech and his mission has been to throw oil over troubled waters. He has successfully tided over the dangerous legacies left by his predecessor, brought to an end the turmoils of the "Curzon—Kitchner" dispute, broken the fangs of the mischievous movement—the so-called Swadeshi, nipped in the bud the poison of anarchy, settled the Hindu, Mahomedan dispute, gained the confidence of his own countrymen and of Lord Morley, strengthened the allegiance of the Indian Chiefs and by his kindness and sympathy and gained the love and good will of the ruled. Such a man truly represents the King-Emperor and we feel sad, when we think, that the man at the helm, who has brought the vessel safely to port, amidst storm and stress is about to leave us. After such heavy work, Lord Minto can certainly claim the right to take repose, in his own dear country and in the bosom of the nearest and dearest to him. As a true Scotsman, he has kept up the traditions of the land and Scotsman ought to be proud of such a countryman. At first

sight, Lord Minto appears to be a soft, kind, inoffensive man, with a chaste expression of language. The next impression would be, that though kind and sympathetic, his sense of discipline and decisiveness is particularly strong. The last impression would be a man of stern and decisive character, who can think speedily, work steadily and strike effectively when the iron is hot.

Another event which has convulsed India, from one end of the country to the other and stricken her with poignant grief, has unfortunately happened during Lord Minto's *regime*. It is nothing else than the death of our beloved King-Emperor Edward the Seventh of happy and glorious memory. The King-Emperor was idolized in this country and his advent here, as the Prince of Wales, is still remembered in this land, as a bright chapter in her history. The Emperor reciprocated the love felt for him by Indians, and he tried to advance Indian interests to the best of his ability. His kindly interest for Indians, was known to every body, who had visited England and come across his benign influence. The Indian orderly officers speak with the greatest warmth, about his kindness and courtesy about which the veteran officers speak with a glow in their faces, tanned by a burning sun.

According to the Hindu Shastras, the king is the vice-regent of God, on earth and his death is mourned by every householder like the death of the *kurta* in the family. The King Emperor has passed away and may his soul rest in peace. Something should be done to keep alive the memory of King Emperor Edward the VII. Cannot the funds that will be collected, be utilized for removing the distress of the helpless and widow, children, and diseased and protecting kine and other dumb animals which are necessary for men's comfort and convenience. We throw out the suggestion for the consideration of the rich and poor alike. We believe, we have touched upon, though not exhaustively, all the salient points in the administration of His Excellency and should feel amply repaid for our jottings, if the present article is considered and judged in the same spirit as the previous one entitled "Bird's eye view of the career of a great Proconsul."

The same spirit of toleration, sympathy and good will which formed the key-note of Lord Minto's Indian Administration, is

conspicuous in the circular, which His Excellency has addressed to the Government of Bengal for stamping out anarchy from the land. The advice to the officials of Government to mix freely with the people and to be sympathetic in their dealings with them, is most opportune and is to be highly commended. We congratulate His Excellency on his statesmanlike views, which if properly carried out into practice would be far-reaching in their results.

Conciliation first and coercion next are precepts which every right thinking man would endorse.

KHAGENDRA NATH ROY.

THE ADVENTURES OF NADAR CHAND

(A Story based on facts).

The village which gained celebrity as the birth-place of our hero was called Bagadanga and the year 1860 was rendered thrice auspicious as the time, in which he first saw the light in this nether world. On account of certain signs which were visible during the hour of birth, the prodigy was named Nadar Chand. His mother died early and he thrived under the fostering care of the old grandmother.

The village Bagadanga although small in size had yet many respectable inhabitants. There were Brahmins, Vaidyas, Kayesthas, and other castes. The zamindar was a Mahomedan who treated his tenants kindly, and held the balance evenly between a Pir and a priest. He never allowed his co-religionists to sacrifice a cow in the presence of Hindus, and settled disputes by arbitration, without taking shelter of law courts. Nadar Chand's maternal uncle bore the patronymic of Bose, and the Boses were well off in days gone by, although reduced to a wretched state just at present. The family had however the respect of the villagers. The birthday of Nadar Chand was out of the common, in as much as portents, and prognostications were perceptible. Thunder and lightning, accompanied by heavy rain were *evidence* a parrot died during the waning hour of the night, and a jackal that had taken shelter in the hearth, departed at dawn, after crying three times. These significant signs and portents had a mighty effect on the old dame-grandmother who was beside herself with joy, and pronounced the day as highly auspicious. To show her liberality, and excessive joy on the advent of the miraculous child she actually gave away her black bordered *sari* to the mid-wife and largesses in the shape of small pecuniary gifts to *Dhoolies* (trumpeters) and beggars of sorts, Who had also *doles*

of *mury muki* and *batasa*. *Atkowra* was performed on the expiration of a week with eclat. Urchins who assembled on this important function were each rewarded with a pice and some sweets. Nadar Chand thrived as all infants do, and in due course stood up on his legs, tumbling and tottering like an inebriate gradually the prodigy as he was played hide and seek, leap frog and other infantile sports with tiny contemporaries of the village and drew encomiums from his grandmother as an expert player although worsted always by his companions. On an auspicious day the initiation known as chalk taking was performed and he was placed under the tender mercies of the village pedagogue the all-powerful *gurumohasoy*. From the outset he like all geniuses was averse to reading and writing, and under various pretexts shunned the *patsala*. He had a mortal dread of the pedagogue's birch which he avoided by pretending to fall sick. Head, ear stomach aches and other ills not mentioned in the *Materia Medica* were always on the fore and the fond grand-mother had no other alternative but to keep the boy tied in her apron strings. With increasing years he grew bold, robbed orchards and gave all manner of trouble to the peaceful villagers. Consequently he had to leave his maternal uncle's for good and to make a start for Calcutta. It was rather difficult as it is now to eak out a livelihood in the metropolis for a mere lad like Nadarchand, who had no education worth the name. He was however fortunate to secure the position of a servitor in a noble man's family. In this capacity he discharged his duties to the satisfaction of his master. Nadar chand had great skill in the culinary art in which he was initiated by his grandmother. His master utilized his skill which soon brought him the reputation of a caterer. Although he eaked out a living he was not satisfied with his position and frequently visited rich men as an Umeder. He had a pliant spirit and soft tongue, and soon turned out an adept in sycophency, always with an eye to the main chance. By adroit use of soft sawder he succeeded in securing for himself a sarcarship under a fat pot-bellied *Muchuddu* Babu who was rolling in wealth. There is a saying that when a man's fortune is on the ascendant a handful of ash turns into a handful of gold. Nadar Onand's lucky star was on the ascendant and he rose to a higher rank. He gained the good graces of the senior partner in the firm by

dint of hard work and perseverance he had the good fortune to amass a little money, with which he took a lease of a plot of land and built a tiled hut on it. Dame fortune is always capricious, she did not allow him to pass his days in this humble condition.

As good luck would have it the Banian was compelled to resign his post on account of ill health. Our hero was appointed in his place by the grace of the Barrah Saheb. He was not required, as usual to deposit money. With an improvement in his status, people of ranks flocked to him, and he used to hold regular levees in his house

The hut was transformed into a drawing room, and men addressed him with folded hands, and bended knees. Soft sawder was lavishly scattered. One expressed a wish that "the Babu would be a millionaire in the course of a year, another said "that a son and heir is likely to be born soon!" Such honied words tickled the vanity of Nadar Chand who was puffed up to bursting point. With the advent of prosperity the sycophants openly declared, that Nadar Chand was the scion of an old aristocratic family. When the news of Nadar Chand's good fortune spread over the town, people of all ranks came to him to pay their homage with the ulterior object of gaining their ends. Literate and illiterate men were to be seen at his door by the score, and they bowed their heads in humble reverence. Frequent puffing made Nadar Chand lose his head and he really thought he was some great man born to set the world topsy-turvy. Nadar Chand took a great pride in being called a genuine Hindu, and in that capacity he made his debut in society. By and bye Nadar Chand thought that he was an incarnation of the Great God Vishnu and as such destined to work wonders in the world. People from long distances flocked to him for the cure of all ills. The parasites who grouped round the great man, gave out that he could cure the ills of the flesh by merely touching the body of the afflicted. In course of time, he and his wordly prospects of late, have improved considerably; he bought a palatial house, and furnished it in rich style. His hangers on made a good deal of profit by these transactions. A cunning *moshaheb* put into his head the strong theory that a man was not considered rich in Calcutta, unless he had a woman in keeping. Big fool, as he was he carried out the precept into practice and had his neck tied down to a

dead weight He sinned in the ways of God and man, but his flatterer-buried him up Many rich men in Calcutta have died and gone, leaving nothing to keep their memories alive, excepting certain premises, which are still pointed as the homes of their mistresses In course of time, Nadar Chand's wife presented him with a son, who grew up as all children do into youthhood. The *gunni* insisted on the young man's marriage and in due time, preparations for the wedding were done on a grand scale. Match-makers were engaged and they were on the alert to find out a handsome girl It was very difficult to secure a Kulin girl with a prepossessing appearance in a well-to-do family. After a good deal of search the daughter of one Kadar Mittra was found out and selected Brahmins fixed an auspicious day for the marriage which became the talk of the town. A rumour was set afloat, that Nadar Chand will expend two hundred thousand Rupees on the occasion of the marriage which will eclipse the fame of the celebrated Mukerjees and Mullicks in matrimonial extravagance. The happy day was drawing nearer and nearer, and the necessary purchase of various articles were being made As usual a Naha-but was requisitioned and played on the top of the entrance gate Many thousand pairs of shawls, and bell metal plates, cups were purchased, for presentation to friends, relatives, and Brhmins, who got them a few days before the nuptial ceremony. Dancing girls sung and danced at the courtyard of the house. Servants with liveries on, and maid-servants with red coloured *saries* were moving about with a view to make a parade of their dresses, and own importance. The house as could be well imagined was in great commotion.

The much talked of wedding at last arrived. In the evening all Calcutta was enevidence in front of Nadarchand's house. The crowd was so dense that paharawallas were compelled to regulate the vehicular traffic by using their batons to advantage and vociferating all the while such complimentary terms as sala, Budmash etc! After candle light a huge procession was formed consisting of rows of lights paper made elephants, mountains on which sat gods and goddesses Mourponkhis, dolls of sorts Pooh pooh bands and other instrumental music were on the fore. Nadarchand and his party dressed gaudily were walking in the midst of the procession. The bridegroom wore a red velvet coat embroidered with

gold and a headdress with *sirpatch* on. He was seated on a *Chotur-dolla* which was tastefully decorated. Two little girls were standing on both sides of the bridegroom with *chamers* in their hands. The streets in which the procession passed were in great commotion by the most unmusical melange of bands, tomtoms, cymbals, and other noise-making instruments. Roofs, windows, lying on the route were filled with onlookers all eager to have a good look at the procession. Women of the town remarked with loud voice that the bridegroom looked like a veritable Kartic. At last the party reached the house of the bride. They were received by the Kouakarta warmly each guest was garlanded, and entertained sumptuously by the host. The bridegroom was taken to the inner apartments by the barbar for *striachar* (customery hymenial rites performed by the females). He was made to stand on a painted *piri* (woolen seat) and bannana twigs were placed on four corners of the seat. The bridegroom stood inside it like a thief. Ladies of the household with *baran-dala* and *cherags* in their hands touched his forehead thrice, at the same time they blew conches, and a chorus of *huludhani* (a peculiar noise made by the tongue) by the females. *Awas* (married women) turned round the bridegroom seventimes. The bridegroom did not let go this opportunity he stealthily staired at the ladies. Sisters-in-laws were cutting jokes with the bridegroom by pinching, and pulling his ears, and made humourous remarks. As soon as the customary rites were over. He was conducted before the priest, who performed the matrimonial rites. Although we have passed the heyday of our youth, yet with advancing years, the reminiscence of the bridal chamber have a charm for us. The next morning the bridegroom accompanied by the bride returned to his house with the self same eclat. His mother was standing in front of the main entrance of her residence, and received the bride with open arms. A cauldron full of milk was boiling at one corner of the house. She pointed out the milk to the bride and said "Daughter what do you see, "tell me that you see your family over flowing like the milk" *tootakas* of this nature were performed and the bride was taken inside the house. Nadar chand was congratulated by his sycophants on the celebration of his son's marriage.

Various events which go to make up life, happened and Nadar Chand passed a decade in affluence and splendour, although ill in

various shapes afflicted him from time to time. In the midst of life, we are in death and Nadar chand was no exception to the rule. Catching cold one day he was laid up in bed. He did not care much for his ailment although it took a serious turn and culminated in high fever with double pneumonia. European doctors, Aurvedic physicians and Unani Hakims were in attendance and everything was done to combat the disease. Pujas, Homs, and Chandipath were performed. Nabagraha (nine presiding deities of the zodiac) were propitiated, but all to no purpose. Poor Nadarchand shuffled off his mortal coils in his sixtieth year on the sacred banks of the Ganges amidst the chantings of Harinam and the moans and tears of his family. We have chronicled the adventures of Nadarchand in the hope that their moral may not be lost to our readers.

SIVA NATH ROY.

*INSTITUTION OF LAW-SUITS
IN ANCIENT INDIA.*

SAID THE GOD OF FIRE.—Now I shall speak all about the institution of a law-suit, and the procedure to be adopted by tribunals in adjudicating matters, which form the subjects of their contention. A suit is determined by a reference to four things (*Chatuspada*), is adjudicated with the help of four factors (*Chatuh-Sadhana*), has its root in the four places (*Chatushthanam*), proves beneficial to four classes of men (*Chaturhita*), is connected with four different parties (*Chaturvyapin*), and benefits the society in a four-fold way (*Chatuskari*). Similarly, a law-suit involves the co-operation of eight persons (*Astanga*) at the time of its trial, proceeds out of eighteen causes of actions (*Asatdashapada*), is divided into hundred sub-divisions (*Shatashakha*), owes its origin to three different sources (*Triyoni*), admits of two sorts of statement (*Dvyaviyoga*), is contested by two parties (*Dvi-Dvara*), and is decided by the determination of two sorts of issues (*Dvigati*).

A case or a law-suit should be decided by referring to the codes of law (both moral and positive), to the usages or the established custom of a country, and also to the rules of good conscience, which constitute the four matters of reference. A suit has its seat in truth, in rules of good conduct, and rests in the complainant (Plaintiff), the Defendant, and the Witnesses (*Chatuh-Sthanam*). The four factors, which determine the adjudication of a legal case, are amicable settlement, the collective decision of a community, the law, and the king's command (*Chatush Sadhanam*). The four orders of society, such as the Brahmana, Kshatriya, Vaishya and Sudras, are all benefited by the decision of a law-suit (*Chaturhita*), and since a law-suit requires the presence of the complainant, the defendant, the king, and the truthful witnesses, it is called the *Chaturvyapin*, or as involving the four essential factors enumerated above. Similarly, since the decision of a law-suit affects the fame, property, social status, and the good conduct of a person, it is called the *Chatuskri* or as affecting a person in his

four fold relation to the world. A tribunal should be composed of the king, the judge, the jurors, the scriptures, the astrologer, and the clerk, equipped with implements of ordeal as gold, fire and water, and accordingly these are known as the eight necessary or component parts of the body of a law-suit (Astanga). Likewise, since a man resorts to a law-court either through lust, anger, or greed, they are known as the three sources of litigation (Triyoni). A complaint is usually divided under two heads, according as a wrong or a mischief is apprehended, or is actually done and happened. Apprehensions in their turn are again grouped under six sub-heads according to their mutual relation to one another, while actual wrongs are again sub-divided into six groups. The plaintiff and the defendant in a suit form its two doors. The plaintiff has the right to first address the court, whereas the defendant is entitled to be heard in his reply. The two motions (Gati) of a law-suit should be deemed as consisting of ascertaining whether a point at issue is true or false.

The term debt includes the money, admitted by a person to be legally due from him, or denied by him to be at all due, or affirmed by him as having been given to him as a free gift or for the performance of a religious act. Any article belonging to a person and put by him, out of trust, in the custody of another is called a Trust article in the parlance of law. In the place where merchants meet to carry on their respective trades, the system of counting known as Practice (Shambhuya Sumutthana) should be deemed as the only mode of calculation. The man, who tries to take back a thing, after having formally made it over to another, is called the withdrawer of a gift (Duttaprdbanika) and such a conduct gives rise to a cause of action. The man, who having agreed to nurse or tend another, refuses to do so, may be sued in a public court for the non-performance of his part of the contract. The wages of a servant should be deemed as falling under the general head of debts, and a non-payment thereof is actionable like any other sort of pecuniary obligation. A man by selling an article entrusted with him by its lawful owner, or by selling a lost article picked up by him in the road without the knowledge or in the absence of its rightful owner, is called an Asvami-Vikrya (seller of another man's goods) and is indictable in a public court. A non-delivery of goods, or the

want of a formal assignment of a property by the vendor constitutes what is technically known as the non-delivery of vended articles, and gives rise to a cause of action. Similarly, a vendee dissatisfied as to the quality of goods purchased by him for proper value, as well as the vendor not deeming the proceeds of his sale as proper and adequate, shall have their redress in a royal court of justice. Recognizance entered into by miscreants and bad characters to keep peace or not to misbehave themselves, is known as the *Samaya*, and that violation of such surety-bonds by men, who are bound under them, gives rise to a case. A litigation, in which the boundary of a bridge, of a culvert or of a plot of ground comprised within a field forms the subject-matter of the contest, is known as the *field-suit*, and such a suit instituted either by the owner of the lesser plot or of the original field, shall lie in the royal court of justice. A king's court shall entertain suits in which the legality of a marriage or the fulfilment of any condition appertaining thereto is contested or sought to be enforced either by the husband or by the wife, and such a suit shall be denominated as the *Marriage suit*. The instance in which the several co-paraceners of an ancestral property, want a partition of the same, or want allotment to be made to each of them, according to their respective shares, may give rise to a cause of action, such a suit being called a suit for the division of an ancestral estate.

A rash act done by a man, out of exuberance of youthful haughtiness or arrogance, should be known as an indictable offence, and the person aggrieved or injured shall have his redress in a royal court of justice. An abusive language regarding the caste, birth, family or the country of a person used by a man with angry gestures, should be technically known as constituting the offence of *Vak-Parushyam* (use of abusive language,) and similarly, the offence of assaulting a man with fists, kicks, fire or whip is known as the *Danda Parushyam* (assault or battery). Gambling consists in playing with dice, cards &c., while the play known as human gambling, consists in playing the game, known as the *Panchakrida*. A non-conformity to the king's law, or an act in direct contravention of a royal edict or order, constitutes an offence. These are the eighteen different steps of a litigation [*Astadasha Pada*].

Now I shall enumerate describe the hundred different branches of litigation (*Shatashakha*), which admits of such ramifications

owing to the difference in men's individual habits and temperament. A king in the company of the wise and erudite Brahmanas, shall preside at a tribunal; and he shall never allow the consideration of any personal gain or greed to interfere with the administration of even-handed justice. The Jurors, who shall be elected to help the king with their opinion on legal matters, should be selected from among men, who would make no difference between a friend and a foe, are well-versed in the scriptural lore, are above all corruption, and are void of all greed. Brahmanas should be engaged to fill such posts, when such men would not be forthcoming.

Judges or jurors acting in direct contravention of the rules laid down in the codes of law (Smiriti) should be severally punished and be liable to fine, double in value of what ought to be paid in a case of quarrel. A case consists in a complaint lodged by a person, handled in a way other than what had been sanctioned in the books of Smritis. The time, the month, and the day of the occurrence, as well as the name, the caste and the marks on the body of the presence of the defendant, and likewise the statement of the defendant should be noted down in the presence of the complainant. Then the complainant should ask the court to settle the issues, and lay before it the evidence by which he would prove his allegations. Success in a law-suit means the corroboration of one's statements before a competent tribunal and the establishment of the truth and justice of one's cause, whereas the reverse should be deemed a failure. These are the four steps of a law suit, as laid down by the law-makers of old.

A court should neither entertain, nor hear a cross-suit or a cross-case, without first deciding the original one, nor should it take up a case or a suit dismissed or rejected by another tribunal of competent authority. Both the parties should be required to furnish securities, where a cross-case or a cross-suit should be lodged or instituted on grounds, considered weighty and peremptory by a court of justice, as in a charge of assault or rashness, so as to ensure their appearance in court whenever required. In the case of absconding, the absent party should be made to pay a penalty to the party entering appearance, and an equal fine to the sovereign.

A man lodging a false complaint, or instituting a false suit in a court of justice, should be liable to pay a double fine, one to be

paid over to the defendant, and the other to be deposited in the royal treasury. Charges of rash and negligent acts, use of abusive language, cursing, or of bringing divine wrath on a person, as well as those of abduction or elopement with a woman, should be heard and decided on the day of the complaint, whereas the court may put off for some other date the hearing of complaints where the charges are otherwise.

A complainant, or a witness, becoming restless in the courtroom, or licking the ends of his lips with the tip of his tongue, or perspiring in the forehead, as well as he whose face turns pale, or whose voice sinks or becomes hollow at the time of deposing in an open court, should be deemed as an untrustworthy witness or complainant. A witness willfully equivocating, or from whose lips drop down words of ambiguous import, as well as the one voluntarily coming forward and deposing to a certain set of facts without being summoned or called upon to do the same, should be liable to a fine, where there would be any chance of its being realised from him. The witness cited by a plaintiff or a complainant should be first heard and questioned in the event of the witnesses of both the parties being present in the court, and the witnesses of the defendant should be heard after the prosecution had been closed. Only the younger relative should be punished in the case where persons related to one another by the care of consanguinity, would seek their redress in a court of justice.

A king should cause the stake of a play, be it money, gems, or a whole fortune, won by unfair means in gambling, to be the subject-matter of a law-suit. The king should confiscate all such treasures found, or the entirety of the property staked, pending the final hearing of the case, and all such properties should not pass over to the sovereign by the law of escheat, unless voluntarily offered by the parties.

A principle of equity should be deemed as a better authority in the conflict of the tenets of the law codes on a particular point, and a principle of good conscience should have precedence over an established usage of trade, or a principle of the science of wealth. The evidence recognised by a court of justice are documents, actual possession or enjoyment, and the testimonies of witnesses, and the absence of one of them should be made good by the affirmation on oath by a person, who may be probably

acquainted with the matter. A greater weight should be put on incidents happening in the latter part of a quarrel, as they usually go a far way in determining the judgment in such cases, while in a gift, in a purchase, or in a mortgage, the preliminary proceedings should be taken into special consideration

The right of ownership in a person, in relation to a plot of ground, forcibly taken possession of by another with his knowledge, is extinguished after the lapse of twenty years from the day of ousting, while such rights to money or accumulated treasures extend up to the tenth year from the date of dispossession. But such a rule shall not hold good in the case of a mortgage or an encroachment, nor as regards properties belonging to an idiot, to an infant, to a sovereign, to a woman, or to a Shrotrya (a Brahmana well-versed in the Vedas. A mortgagor by selling a property previously hypothecated to another shall pay the consideration in full to the mortgagee, and shall be also liable to pay a penalty of equal value to the king, or otherwise as his means would admit of. Possession is title even in the absence of a proof of continuous and unobstructed enjoyment, but Possession without the proof of even an obstructed enjoyment, is no good or valid evidence of title in law. A good and valid possession, coupled with enjoyment based on a good and sound title thereto, is conclusive evidence of a right in law; whereas possession and enjoyment based on a *prima facie* defective title, would never give rise to a presumption of rightful ownership.' The possession of such a land or property should be recovered by suing the original trespasser, and it would be of no avail to prove that the present possessor had come by it from the son, or the son's son of the original trespasser; and the value of the property should be recovered out of the estate left by him in the event of his death during the pendency of such a suit since enjoyment without any sound right of possession does not constitute any good and valid ownership in law. And it is the duty of the king to guard against acts of encroachment by rich and titled men of his kingdom and to keep the fountain of justice uncontaminated by any wrongful intrusion.

A legal act or transaction done or entered into by a child by a woman, by a lunatic, by an invalid, or by a man addicted to evil habits or under the influence of liquor or threat, as well as an act done without any apparent reason, or otherwise defective as

to the procedure, should not be held as valid in law. The king shall cause the mortgagor to restore to the mortgagee, the like of a property pledged or hypothecated, if the restoration of one similar to it in very respect is found to be impossible, in the event of its loss or destruction. Similarly, the value of an article stolen, should be handed over by a king to the headman of a village, where the theft had been committed.

In a loan, the repayment of which has been secured by a collateral security, interest which accrues or falls due from month to month in a year, shall be charged at a rate per cent., so as not to exceed or fall below an eightieth part of the amount lent and advanced. Otherwise interest shall run at the rate of two, three, four, and five per cent., respectively according as the borrower will be a Brahman, a Kshatriya, Vaishya or a S'udra.

A seventieth part of her original value increased seven or eight times will be the interest charged on any female animal pledged, while in the case of wearing apparel, food grain or gold, interest shall be charged at the rates of four, three and two per cent., respectively. Interest on money lent to a person either residing in a village other than that of the lender, or going across the sea, should be charged at the rate of ten and twenty per cent., respectively. Members of all castes are at liberty to negotiate loans on terms and at rates of interest seemed most convenient to them. A king by investing his money in loans on occasions sanctioned in the scriptures, or by lending money to persons who seek it, does not become amenable to censure. An usurer shall become liable to a prosecution in a court of justice and his money shall be escheated to the king of his country.

Now I shall deal with debts and the conditions of their repayment in general. It shall be lawful for a debtor, on having borrowed money from a person, to pay it in instalments of several creditors, a Brahman shall have the right of preference as regards repayment, then the king, while the remaining ones shall have subsequent liens on the property of a debtor, encumbered with debts, duly marshalled out. A king shall cause the person of a debtor to be arrested, or make him enter appearance in a royal court, realise ten per cent., as his due on the money advanced from an absconding debtor, and five per cent. thereon in the case of its having been fully paid and discharged in the court. A

debtor belonging to any of the low or vile castes, and incapable of satisfying his debt, should work for his creditor in lieu of repayment until the debt is fully and finally discharged; while a Brahmana debtor similarly circumstanced as above, should have the indulgence of the court in paying off his debt conveniently and in easy instalments, as the money would be forthcoming. Money should be deposited with an umpire, in the case where a creditor would refuse acceptance though repeatedly pressed by the debtor in that behalf, and thereafter the money would cease to bear any interest.

A son or any other person inheriting the property, or the wife of, a deceased person, stands under the obligation of discharging the debts incurred by him in his life-time, and similarly, in the case of a sonless person, the liability lies in the partaker of his goods. A debt incurred by the members of a joint-family for purposes conducive to its good should be discharged and satisfied by persons inheriting their properties on their death, or after the dissolution of the jointure. A wife is not bound to pay the debts of her husband or sons, nor a husband that of his married wife, nor it is obligatory on a father to satisfy a debt incurred by his son, unless and until it is proved that the sum borrowed had been actually spent in some necessary acts connected with the up-keep or the welfare of the family. The husband of a woman of the Gopa, Shaundika, Shailesa or Rajaka caste shall pay off the debts of his wife, and the man with whom such a woman lives or gets her maintenance from for the time being, should be deemed as her husband. A wife or a husband is severally bound to discharge the debt, jointly incurred by them, but it is not so obligatory on her other co-wives not participating in the transaction. Similarly, a husband is not bound to pay the debts of his wife, in which he has not himself joined. The sons and son's sons of a person, dead or taken to the life of a religious mendicant, or overwhelmed with difficulties, should discharge his legal debts, as well as his obligation incidental to his being a witness to a fraudulent transaction. A son is not bound to pay off the debts of his father incurred by him for immoral purposes, such as drinking, gambling, making, illegal gifts, etc., or to pay off the residue of a fine imposed on him by a criminal court.

K. L. BANERJEE, B. L.

RAJA HARISH CHANDRA.

A SKETCH FROM THE MAHABHARAT

(I)

'A king is but a man ; and a man is but a worm'

—Hamlet.

Raja Harish Chandra succeeded his father Raja Harivij, to the throne of Oudh. Harish Chandra began his administration under good auspices, and married princess Sabya the only daughter of Somdatt. Within a few years, Harish Chandra was blessed with the birth of a son, who was named Ruhitasya. In a short time, Harish Chandra proved to be a very good and pious king, to whom his subjects and ministers grew attached.

One day Indra, the king amongst gods in heaven, had a dancing party at his heavenly palace, in which five youthful maidens were engaged to dance. But the maidens were but novices in the art of dancing. However the dance began, and the king was enjoying it most, when suddenly the dance was disconcerted with music, which greatly irritated Indra. He thundered forth in rage saying, 'Were they so bold as to disregard him owing to their inordinate pride for youth and beauty? The youthful maidens, were forthwith caused to be hurled to the cottage of Biswamitra on earth below. The poor maidens at first could not realize their position, for they were beside themselves with anguish and fear. When they came to their senses, they began to pray with folded hands, and tears were trickling down their rosy cheeks, to be excused for their offence which was due to inadvertence on their part. But the royal order could not be revoked. But what his Divine Majesty could do, was only to order their release from bondage, when in time they would meet the pious Maharaja Harish Chandra of Oudh. There was no help for it but to submit to fate.'

The maidens were forthwith hurled downwards to the earth below, and stationed close to the cottage of Biswamitra. There they were living, forgetful of their former position in the enjoyment of the beauties of Nature, and playing with the blooming flowers in the beds of Biswamitra's garden. Biswamitra was a sage whose principal trait of character was his inordinate fiery temper which he vented upon the princes and the peasants alike on the slightest supposed wrongs done to him by them; and the thought (as he came to ascertain the truth, by his meditative consciousness) that the heavenly maidens, were only inflicting wrongs on him quite intentionally by breaking the branches of the trees in culling flowers only to annoy and disregard him and violate the sanctity of his place, literally sent him almost to hysterics; and he pronounced curse upon the maidens to the following effect, that whoever might come to the gardens next day she would be entangled in the strings of ferns. In the younger days of the Dame earth, the Indian sage possessed extraordinary will-power, through the agency of which they could accomplish any thing and everything; and the maidens of heaven, thinking themselves above human mischief, were given to carelessly trodding on the tender plants and flower-beds, and were culling flowers at their sweet-will. When suddenly they were enmeshed in the net-work of the ferns, and could not, with their utmost efforts, release them; and there they lay till it was noon in the day. The sage was away in his work of devotion, and there the maidens lay repenting of their indiscretion and ill luck. However, Harish Chandra who was out on hunting at that hour grew tired and exhausted, and entered into the hallowed precincts of the cottage to take a little rest, and refreshed his burdened soul, of the godly sight of all around. The grave, handsome and respectable look of Harish Chandra drew the attention of the maidens, who called him aloud and with tears in their eyes, told him of their troubles, and begged him to help them. The compassionate heart of the Raja, was touched. Boiling in indignation at the indignities offered to the youthful maidens, advanced and released them. The maidens could now know that their deliverer was no other than the mighty Harish Chandra. At the time of their parting, they wished the Raja every success in life. The Raja now left for his capital. But no sooner had he done this, the sage Biswamitra returned and

finding the maidens released, grew beside in rage, and came to learn meditation who the bold offender was that ventured to withstand his will; and immediately repaired to the Raja and asked why he released the maidens. Had he grown so impertinent and proud only for his being a king? The good Raja before answering, received the sage most cordially, and then in reply said mildly but with a decided tone that as the youthful maidens were found quite exposed to the Sun, and considering that exposure of female modesty to be most offensive to morality and to the sanctity of the cottage, and that as he did not suspect that his Holiness meant the punishment to these helpless maidens, he was prompted by sympathy for their release and not from pride or impertinence on his part. And in craving for mercy on his own behalf the Raja tried to convince the sage that as during his life he had ever been ready in giving alms to the Brahmins and had found pleasure in observing religious observances and ceremonies, it could scarcely be his intention to commit an offence against his Holiness. But nothing could appease the surging rage of the sage. As earnestly did the Raja beg of the sage to be excused, so vehemently was the latter inclined to prove that the Raja's work was from sheer pride and from nothing else. The sage said, "You seem to make too much of your gift to the Brahmin and of your religious observances. Very well, let me see your extent of liberality. Will your Royal Highness give me a gift?" Then Raja in reply said that all that belonged to him was his Holiness's; and that he felt himself flattered that a pious sage like Biswamitra had expressed his desire to receive his gift. But the wily Biswamitra expressed his doubt as to whether or not the Raja was sincere in his protestations and asked him to make a solemn promise before he might speak out his mind as to the nature of his prayer. The Raja felt a little amused, and with alacrity bound himself into a solemn promise and moreover said that if he did not act up to his promise he would not reach heaven. The Raja was then led quite unconscious to the cruel destruction by the wily sage.

Biswamitra asked Harish Chandra for the gift of his territorial possessions—the whole world—the-then known land under the mighty sway of Harish Chandra; and the good Raja making no scruple whatever, ceremoniously made a gift of it, and the sage

received it accordingly. But this did not satisfy the wily sage. He was bent upon ruining to the good and pious king. Furthermore he demanded cash in sterling gold to render the Maharaja's gift religiously valid, which in Sanskrit called—"Dakshina" validating fees. Even in these degenerated days, when a Brahmin is fed as a meritorious piece of work, he is to be paid Dakshina—any amount in hard cash to render the work truly valid and meritorious in the eyes of gods and men. The Raja expressed his desire to pay *seven crores of gold coin* then in use as Daskshina and asked his officer to get the sum. But the sage asked, as to what right he had upon his officers and money as he had already parted with his possession. The Maharaja was dropped from the clouds—his vision was over. There was no help—Dakshina must be given to make the gift valid. And while the poor Maharaja, was at his wit's end as to what might be done, the rude and wily Bismamitra angrily asked him to depart from his presence immediately. The ministers and courtiers humbly prayed to the sage to grant to the Maharaja a plot of land whereupon to raise a hut to live. But the sage won't allow the Raja any under his control and directed that if Harish Chandra liked he might go to Benares to reside—the city being on the outside his territorial jurisdiction. Often in life we find men encounter such reverses that are beyond any human remedy. Our heart bleeds to find the good Maharaja in this plight as a reward of his life-long solicitude to public weal fallen into the quagmire of this selfish world. But God's will be done, withstand no one can the hand of fate. Now Harish chandra, Sabya—his queen and Ruhitasya—the tender aged heir-apparent were ready to make an exit from the brilliant stage where they had been acting so long. As they were about to start, the sage again demanded for Dakshina, and the Raja promised to pay within a week. Both the husband and wife, were now in consultation as to what could be done; and the only means that suggested to them for their deliverance from that fix was to sell the Queen Sabya in a public market. This was finally decided upon. The Raja along with his wife and son proceeded to the market and bowed aloud in selling his Queen in public auction. A Brahmin who had the need of a maidservant came forward and offered *four crores of sterling gold* as price. Now Sabya—once the queen of a vast territory,

a beloved queen of an attached people and a dutiful wife of a loving husband, was sold out of the price of *four crores* in an open market! Such is human lot. While the Brahmin was leading Sabya to his place, Ruhit the prince would not part with his mother. He raised a piteous cry, and innocent of all concern demanded to accompany his mother. The ex-Raja, stood like a marble statue, and Sabya full of tenderness of an Indian mother, was getting unconscious off and on, to think to leave the only child—the fountain of her all pleasure to his fate—that was only yesterday the darling of her people and Court. But who could contend against the decree of Fate? The tender heart of an Indian mother in her frenzied state of mind, picked up her courage to pray to her employer to permit her to accompany the lad who will be his page, for no pay. The Ex-Queen could suffer no longer, and she broke into sobs. But the Brahmin would not comply, as he said his means was not sufficient to enable him to maintain both the mother and son. In reply Sabya said that she would support his lad out of her own portion and that he would not have to give them more, and wanted only his protection. Furthermore the Ex-Queen said that her child would attend to his demands for ablutions and worship. The Brahmin at last consented but repeatedly urged his inability to give more than one seer (2 lbs.) of rice for their subsistence. Sabya and Ruhit accompanied the Brahmin to his house. And the Ex-Raja of Oudh mournfully took the sum of money and went to Biswamitra to pay off his Dakshina due. But the letter was all wrath, and thundered forth, "Do you come to cut joke with me—taking me to be too insignificant a man? Nothing less than the promised amount, not even by a cowry will satisfy me." Harish Chandra was staggered lest the all powerful Brahmin cursed him. His head grew dizzy. He could not find out wherewithal to pay more. He proceeded lazily to the nearest market-place at Benares thinking in himself. "I will cross it though it blast me," and offered himself up for sale, and vociferated, "Do any one here need a servant?" But none appeared except a low born Dom, (In Indian Society a Dom is held to be in utter contempt for his service and low birth) by name Kalu. A bargain was struck, and *three crores of gold* was hammered to be the proper price of the Ex-Raja Harish Chandra. The

money was handed over to Harish Chandra who immediately repaired to Oudh to pay his dues. The Ex-Raja then felt himself as free as morning air and much relieved. That his obligation to the Brahmin had been paid was his sufficient recompense for the troubles he underwent. He was now initiated to the course and routine of his new service. The name of Harish Chandra was altered to Hari Das to suit the pronunciation of Kalu, who ordered him to tend his boars and exact fifty Kahans from the carriers of each dead body that was brought there for cremation. Hari Das was all active and painstaking, and spent his time faithfully carrying out the orders of his employer.

B. C GANGOOLI,

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HOW THE DIFFERENT CONDITIONS OF HUMANITY SHOULD BE REGULATED SO AS TO ENSURE PERFECTION.

Our ideas of life vary with our religious notions, habits, occupations and dispositions of mind. The religious ascetic practises austerities, mortifies the passions and denounces sensual pleasures. The epicure or the man of pleasure sets the highest value on eating, drinking and being merry. The Yogee or the religious devotee cuts off all connection with worldly affairs, becomes a recluse and devotes himself to the contemplation of God and Nature. The worldly man immerses himself in the bustle and tumult of the world having no time or inclination to think of spiritual matters. The philosopher or the learned man confines himself to abstract thoughts and the cultivation of his mind taking little care for manly sports and the development of physical powers. The mechanic and the farmer, from the very nature of their occupations, bestow no special thought on the improvement of their mind except such as is involved in handicraft and tillage. Thus every man proposes to himself as the ideal of life an exclusive attention to the circumstances and idiosyncracies of the condition of life he has happened to be placed in. Does not such a scheme disclose an imperfect or incomplete life? It is only the harmonious development of all our faculties physical, intellectual and moral or spiritual that constitutes perfect humanity which is certainly the highest ideal of life and therefore its true aim.

We proceed now to enquire whether the element of perfection is contained in any of the different conditions of life led by the

religious ascetic, the man of pleasure or business, the philosopher or the peasant. Does the life of the anchorite present a correct view of its true aim? Does he not owe a duty to his fellow-creatures and is it fulfilled when he remains aloof from all commerce with them? Besides, what is the test of judging of his worth except his power to resist temptations and remain uncontaminated in the midst of allurements and corruption? Only such persons are patient and self-restrained who can preserve the equanimity of their mind in the presence of causes to disturb it. There is not a sufficient trial of one's principles unless they are put into practice. It is only through knowledge, work and faith that a religious devotee can expect to realise the object of his contemplation. A firm faith in the goodness of God based upon rational knowledge and fructified into practical holiness is the best means of perfecting humanity. As worldly success is attained by useful exertions and stillful adoption of suitable means to compass a desirable end, so a holy life is the result of a due performance of our duties to ourselves, to our fellow-creatures and to God. In other words, self-love, benevolence and piety which form a comprehensive moral code for the regulation of our conduct. Will a prudent father be satisfied with his son if to the neglect of his studies and the means of promoting his future prospects, he spends his time in recounting his obligations to him and accepting the place of his servant?

Does not the father wish his boy to be as worthy as himself and maintain his rank in life? In this way the design of the Heavenly Father is manifest. We are made to earn our bread by the sweat of our brow; we are to fulfil the high mission of life by being useful to ourselves as well as to society. We serve God by serving the cause of humanity. Our prayer to God consists in loving Him and doing His will. We instinctively know what is agreeable to Him. We have an intuitive knowledge of right and wrong. What conscience is to the inner or the moral world, the senses are to the outer or the physical world. We have a moral sense making us cognisant of our internal nature and physical organs revealing to us the external nature. Both soul and nature are the objects of our observation and contemplation. Such mental processes lead to the idea of the Creator of soul and the Author of nature. Science facilitates our knowledge of the Divine

Essence forming a sound groundwork of our faith. *Karma* or the performance of our duties perfects such knowledge and develops humanity. Thus union of the three elements—a true knowledge of the Divine Nature leading to practical morality and rational faith is necessary to accomplish the end of life. Faith without knowledge is liable to become blind; work without a knowledge of our duties is liable to become misdirected and aimless; mere knowledge without faith has an atheistical and demoralising tendency, without practice it is worth nothing and unproductive of any practical good. The life of a religious devotee, must, therefore, in order to be successful be practical as well as contemplative, benevolent and devotional.

As to the life of a man of mere pleasure, poets and moralists have depicted in glowing colours its hollowness and frivolousness. History furnishes abundant examples of the unfortunate and miserable end of the voluptuary. Not only individuals but nations failed to prosper in consequence of unbridled luxury and licentiousness. Extravagance and dissipation caused the ruin of Sardanapalus and Cleopatra, of Roman and Mogul empires. The Epicurean doctrine as a means of attaining true happiness is thus found to be dangerous, unsound and opposed to the principle of morality and rational enjoyment. It cannot be said, however, that pleasures should altogether be avoided in any scheme of life. They keep up our spirits and cheerfulness—the best means of preserving health. They refresh our labour and renovate our strength. They make labour sweet. They are perfectly allowable provided they are innocuous. Pleasures being a sort of relief to labour are means to an end. If exclusively indulged in, they pall upon the senses and defeat their own object. Such being the case, a continuous round of pleasures cannot afford true happiness and satisfy our aspirations.

The man of business seeks happiness in active pursuits, the acquisition of wealth and worldly prosperity. Wealth no doubt is the principal means of securing our comfort and ease. Wealth is a real and substantial thing which ministers to our pleasures, increases our comfort, multiplies our resources and not unfrequently alleviates our sufferings. Is desire of wealth producing materialistic tendency really incompatible with our spiritual welfare? It has been said that one can not serve God and

Mammon at the same time. It does not mean that a proper and judicious use of wealth is ungodly or that an unostentatious and sincere devotion to God is inconsistent with good fortune. All that it indicates is simply this : that an abuse or pride of wealth may lead to irreligion and vice. Wealth like pleasures is means to an end. When that end is lost sight of, and wealth is sought for its own sake, when people die in harness not knowing what the sweets of retirement are or hoard up riches stinting themselves or withholding them from the public, it is all the same whether they possess them or not. There is hardly any limit to human ambition. Love of wealth and love of power are the strongest springs of human action. The higher one ascends, the more inclined is he to ascend higher still. Desires are not satisfied with enjoyment, but they grow in intensity like fire fed by ghee or clarified butter. The moral deduced from the human disposition to feel inordinate desire and ambition is that rational contentment is the secret of happiness. No amount of earthly possession can satisfy the cravings of our nature unless our spiritual aspirations are satisfied also. A truly happy life is the result of two facts, the development of material prosperity and the progress of humanity. These two elements are closely connected the one with the other. The inward is reformed by the outward as the outward by the inward. Civilisation is the perfecting of civil life, the development of society properly so-called, of the relations of men among themselves. Civilisation is the result of two facts, the development of social activity and that of individual activity, the progress of society and the progress of humanity.

As to the philosopher or the learned man, all that need be said is that his wisdom consists in the practical application of the knowledge concerning God, Soul and Nature and the discharge of duties which his enquiries have defined. What a vast sphere of usefulness lies before him; it is his province to discover truth and dispel the darkness of superstition and falsehood. In order to guard against errors he must proceed in a spirit of scepticism and earnest enquiry. In fact it is this spirit of scepticism which has remedied the three fundamental errors of the olden time, errors which made the people in Politics too confiding, in Science too credulous, in Religion too intolerant. The groundwork of faith is reason. Reason gives us knowledge

while faith only gives us belief which is part of knowledge and therefore inferior to it. It is by reason and not by faith we must discriminate in religious matters and by reason alone that we can distinguish truth from falsehood. By the teaching of philosophy we should rise above the pretensions of hostile sects and without being terrified by the fear of future punishment or allured by the hope of future happiness we should be content with such practical religion as consists in performing the duties of life, and uncontrolled by the dogma of any particular creed, we should strive to make the soul retire inward upon itself and by the efforts of its own contemplation, admire the ineffable grandeur of the Being of Beings, the Supreme cause of all created things. The charge of atheism or irreligion is commonly laid at the door of science. A little consideration will show that so far from science being irreligious, it is the neglect of science which is irreligious—it is the refusal to observe and understand the properties of the wonderful phenomena internal and external which is irreligious. "Devotion to Science," says Herbert Spencer, "is a tacit worship, a tacit recognition of worth in the things studied and by implication in their cause. It is not a mere lip-homage but a homage expressed in actions—not a mere professed respect but a respect proved by the sacrifice of time, thought and labour. What is then wanted to make the life of the philosopher happy and perfect? Out of him should come all things that are written and debated among men of thought. His broad humanity should transcend all sectional lines.

Having considered the aims and objects of life of the several conditions of humanity exhibited in such characters as the religious ascetic, the man of pleasure or business and the philosopher, we come to notice the peasant or the poor man. Poverty has a chastening as well as a demoralising effect. It has its advantages as well as disadvantages. If his pleasures and comforts are few, his wants also are limited. Every condition of life, be it high or low, is not altogether free from inconveniences and anxieties. There is no circumstance which has not its peculiar blessings. Its blessings serve to neutralise its curses. The rich and the great admire the simplicity of pastoral life and the quiet tranquility and natural scenery of the country. The

peasant seems to pant after the pomp and grandeur and the bustle and tumult of cities. Here as in everything else, the golden mean between two extremes should be observed. There should be neither uncouth rusticity nor insincere and modish refinement, the fashionable world should grow free and easy ; and the unlettered multitude decorous and respectful. An unconstrained carriage and a certain openness of behaviour are the height of good breeding. While learning good manners, the villager is not to exchange his artless, guileless and simple habits for the deceitful and vicious life of the townsman. With regard to the populace it may be generally remarked that their strength lies in union ; then their voice is very powerful. *Vox populi vox dei*, but they should not be riotous and tumultuous. like the Nehilists and Socialists of Europe but governed by religious influences like the masses of India. Let them remember that they are a unit in the great social scheme. That agrarian disputes are blunders, that by rising against their natural protectors, they simply increase the miseries of their situation. They should not take law into their own hands but act constitutionally and under proper leaderships. Let them be economical, prudent and simple in their domestic and private life, law-abiding, orderly and discreet in their public life. Thus the true aim of life is the working out of the high ideal, embracing the two-fold perfection of social and individual progress. Every condition of life while retaining its peculiar virtues is to grow by assimilating those of others normally and naturally. Activity physical, intellectual and moral is the normal condition of life, while inertia and objectless existence is worse than death.

“Let us, then, be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait.

K. C. KANJILAL, B. L.

GLEANINGS FROM THE AYURVEDA.

LIFE

What is life is a question that has taxed the ingenuity of scientists and philosophers of all ages for an adequate solution. Our view regarding the origin of a thing moulds our view regarding its end, or the use we make of it, and in a manner, Biology shapes the destiny of theology or metaphysics. The difference of creed and religion, which is even now found on our globe, and which, unfortunately in so many instances, serves as an insurmountable barrier against the establishment of an all-world-brotherhood of man, is but an exponent of the different views entertained by nations regarding the source and nature of his vital energy

In days before the divorce of speculative philosophy from empirical biology, in the west, the vital phenomena were attributed to some unknown, super-physical vital force and were thus relegated to a region, beyond the plain of physical enquiry. In the scriptures of nations, being or becoming, as well as the advent of life on earth required an act of direct intervention on the part of the universal progenitor. It is God, who took up this mortal mould and "breathed life into its nostrils." The latest definition of life, which enunciates it as merely an internal co-ordination with external incidents, does not help us much in understanding its laws and nature or to construct a sound biology on its basis alone. Efforts have been made to explain away the vital phenomena as resultants of the harmonious actions of the bodily organs, or merely as a chemical product of the properties of cells and protoplasms. Our Rishis, on the other hand, aver that, a man may die even with his bodily organs continuing in the most sound or healthiest condition possible. A little stain, a pigment spot discovered in any particular part of the body in autopsy is laid down as

the cause of death in many instances, without considering that the number of cases in which persons live with greater number of such marks is larger than the first named ones. There is but one kind of force which creates its own exponent, the (material world) and manifests itself in three different aspects, as spiritual, mental and physical. Even Kapila, who first enunciated the doctrine of genesis of man from the lowest form of life through a series of progressive evolution, had to postulate the existence of atoms consciousness (Purushas) in contradistinction to physical atoms. Life, according to him, is not a creation, but a product of evolution—a modification of the latent, its peculiar virtues is to grow by assimilating those universal vital vibrations (if I may be warranted to use such a term) which his "Purushas" or consciousness atoms necessarily predicate. But we can safely skip over the mere metaphysical bearing of the problem, and concern us only with the physical or organic aspect of life—its origin, nature and laws, as delineated in our Shariraka Sutras (Biological physiology).

LIFE, VIBRATION AND PULSATION.

In the physical or organic plain our Rishis hold all births or evolutions to be products of primordial vibrations of the ethereal atoms (Vyoma) as symbolised by the term "Om" or "Omkar". Jhankar" (vibration) is the mother of "Omkar." The sound, which accompanies all metallic vibrations, (Om-vum-Om) perhaps prompted the Rishis to make "Om" or "Omkar" as symbolising, or predicative of atomic and molecular vibrations, which ushered in the birth throes of the universe.

Man being an offspring of the universe, his advent in life is contingent on a certain set of vibrations of the impregnated ovum, which are, on the other hand are both its exponents and co-efficients. The cells and protoplasmic nucleus of the human body still pulsate with the ethereal atomic vibrations, which man, as a microcosm, still retains in his body as a relic of those primordial vibrations, which controlled the evolution of the universe. A cell is not life, there is life in a cell. The ovum in its young state is in all essentials comparable to an amoeba. It soon passes into the encysted stage, generally feeds on the nutritive substances in the general vascular fluid of the body,

or avails itself of the *debris* of surrounding cells. The nucleus of the egg is in fact a ready made microcosm, moving or quiescent according to the exigencies of its existence.

Life, according to our Rishis, is universal, that is, it lies latent in all things whether organic or inorganic, becoming patent under certain conditions of atomic vibrations, and disappearing when that condition is altered. A substance can be increased or repaired only with the addition of its similars; and the light, air, heat, and the various organic and inorganic substances, which enter into the food-stuffs of beings, or repair the losses of their organisms, must be teeming with life which they voluntarily lay aside for the continuance of their human kindreds. Hence, there is a constant influx of life from the external world into the internal economies of things whether organic or inorganic, where it is stored up and from whence it seems to emanate. The difference between the organic and inorganic life is not one of quality but of quantity, as stated by Dr. Huxley in respect of animal and vegetable life. The metals and minerals are possessed of life in fact, which was not unknown to the chemists (Rasasiddhas) of India, and which becomes patent from the meanings of such terms as *Marana* (killing) and *Murchchhanam* (swooning) of metals and minerals under heat, and in combination with different kinds of Alkali-, as set forth in the Ayurvedic Tantras. Dr. J. C. Bose has also described the action of several poisonous alkalis or salts such as, chloroform, corrosive sublimate of mercury, etc., in destroying the electric responses in metals under stimulus which, according to him, are the expressions of life, which is synonymous with heat or motion. Life lay latent in the primordial logos (*Vairajim*) since the Self or the Atma was inherent in it. Since the self or the Atma, either collectively or as units of self-consciousness, is universal, and is the guiding principle in all forms of evolution, the life, which is but one of its co-efficients, must be necessarily universal. Since any form of physical evolution presupposes a change in the number and quality of the atomic vibrations, the advent of organic life is ushered in with variations in the atomic vibrations of the germinal matter of the organism. Heat is the first condition of life which is called *Vayu* (a force resembling the flash of lightning) inasmuch as in the organic plain the molecular disturbance, which accom-

panies its evolution, brings with it a genesis of Vayu in the impregnated Ovum, which expresses itself in the shape neural and electric energies in the organic and physical plains. It is called Vayu, because interrogated from the external or physical plain, the human life can only answer itself in the language of electric responses. The Rishis worshipped the Sun as a centre or repository of light and life, which lies diffused all through the infinite space. In fact, all forms of life or energy on earth are but the modifications of the life or energy stored up in the Sun. The life or energy, which is inherent in the food-stuff of organic beings, and which they contribute towards the upkeep of organisms ingesting them, is but a modification of the vitalising energy of the solar rays. In short, life is a sort of continuous influx. It comes streaming from the remotest stellar combinations and nebular protoplasmic fields, running through and pervading all things in the universe. It is under the guidance of the self or the Atman, inasmuch as the different component atoms or Dhatvagnis (protoplasm) of an animated organism are made to renounce their specific properties, and bind themselves in constructing a harmonious organic economy, according to the exigencies of its (self's) incarnation. Hence it is we learn that, by concentrating one's self in the solar disc, the source of all terrestrial life, one can acquire a distinct knowledge of all things that are in this solar system. A Yogi Biologist considers it an incident of practical experience that, a Yogin can project his self and vital energy into another's organism under the influence of a sort of auto-hypnotism, accurately describing the nature and location of lesions, if any, any of its internal organs, and infusing his own vital energy, like electric or magnetic force, into that system in the event of its being found deficient therein.

These are abnormalities, no doubt, but we have thought fit to give a clear enunciation of the entire biological thesis of the Acharyas of Ayurveda) with a view to invite fresh investigations in regions which they point towards.

Since life, like gravitation, is universal, the soil of a country, like any animate organism, exhibits those three traits which are called Vayu, Pittam and Kapham, though with quite a different signification. In other words, the molecular disturbance of the earth is followed by a variation in its Vayu (Electro magnetic

energy of the earth), Pittam (kinetic energy of its molecules) and Shleshma (essential humidity), as distinguished from nerve force (Vayu) and metabolism and disintegration of tissues (Pittam and (and Kapham) in the organic plain. Whenever there is molecular disturbance there is Vayu, which, from its definition given above, is a motive force and somewhat resembles the flash of lightning. The analogy is based on the observation that as in an organic body a disturbance of the Vayu (nerve force and animal magnetism) is accompanied by a relative disturbance of its Pittam (metabolism and Shleshma), secretory or excretory process so in the case of a soil a variation in the condition of its inherent Vayu (Electromagnetic energy) brings about a corresponding variation of its molecular heat and humidity. As in an animated organism a disturbed condition of Vayu, Pittam and Kapham brings on disease, so in the case of a soil, a disturbed condition of its Vayu, Pittam and Kapham produces those morbid conditions in nature, which usually further such devastating epidemics as plague, etc., in a country. As in the organic plain, the altered condition of animal heat or neural energy and secretory or excretory processes, alters the normal healthy vibrations of the component atoms of an organism, so in the physical plain, unnatural seasons of drought or deluge, magnetic phenomena, etc., produce, by bringing about a molecular disturbance of the soil, a morbid condition which harmfully affects the public health of a community. So the analogy is complete in all its essentials between the components of the organic and inorganic world, and we suppose that it demonstrates the theory that life (Prana) which is called a Vayu, inasmuch as it exhibits itself in a series of electric responses when investigated from the physical plain, is contingent on a certain set of ethereal atomic vibrations, and hence universal.

This electro-magnetic variation in plants or soil under the stimulus of varied light or as the result of their swaying by the wind was perhaps dreamt of by our Rishis when they enjoined that medicinal roots, leaves, barks, etc., should be culled during the different seasons of the year. The juice of Taubaraka barks to be used as a rejuvenating agent in our therapeutics has been enjoined to be culled from the plants which grow on the shores of the western sea (Arabian sea) and are constantly laved and tossed about by its stormy waves. This specific injunction, we

doubt not, reflects their knowledge regarding the variation in the Vayu, Pittam, and Kapham of vegetable organisms under varied conditions of light and motion, and Vayu, Pittam and Kapham, we have seen, are but the synonyms of different series of atomic vibrations. In truth, Sushruta, in his Sutrasthanam, lays down that woods for the preparation of caustic alkalis should be collected in autumn only, when the winds blow gently, the days and nights are equal, and the cooling and heat-making virtues of the earth are found to continue in a state of perfect equilibrium, in as much as a caustic alkali should neither be too irritating nor too mild in its potency. In the same strain we may quote thousands of instances from our Ayurvedic literature where the special seasons, asterisms (such as Pushya) lunar phases, or planetary occultations have been mentioned for culling special medicinal herbs. Different vegetables which enter into the food stuff of our countrymen have been specifically prohibited or enjoined be taken on days marked by different phases of the moon, and it is but easy inference to suppose that all these injunctions or inhibitions are based on the observed variations in the Vayu, Pittam and Kapham of the different edible plants and bulbs under the stimulus of varied light and terrestrial magnetism.

Sushruta has described the functions of the different kinds of atomic vibrations which are naturally predicated by his earth-atoms, ether atoms etc., in determining the complexion of the foetal body. "All kinds of skin colour," he observes, is caused through the agency of the heat or light atoms. The foetal body in which light atoms predominate becomes fair coloured; the one in the composition of which earth atoms largely enter becomes dark coloured; the one in which earth and ether atoms predominate becomes dusky (Krishna Shyama); and the one in which water and ether atoms abound becomes dusky fair (Soura Shyama). In short, the predominance of a particular set of atomic vibrations in the food stuff of an *enciente*, determines the colour of her child's complexion.

N. B. MUKHERJEE.

RAJA HARISH CHANDRA.

(II)

Now, gentle readers, let us once take notice of the unfortunate Ex-Queen Sabya, and her boy, whom we have not heard of since she accompanied the Brahman.

There in the house of the Brahman, the poor Sabya—once a princess and a queen spent her days in mean drudgery and on coarse and insufficient food. Ruhit took three quarters of the rice thrice a day and Sabya, took the remaining quarters only once a day; and was perceptibly reduced. She bore her misfortune with an amazing fortitude and tried to please her employer as best as she could. However one day, the good Brahman, proposed to Sabya that if Ruhit could procure for him flowers and bark leaves for the purpose of worship he would raise the quantity of their food. This was agreed upon, and the mother who did not feel, only a few days ago, in feeding her boy with choicest eatables felt inclined to employ her pet lad to work before he reached to a proper age for it only to get paltry increase of her portion of food. Such were the reverses of fortune, that often befall a man here on Earth. But it is most regrettable and in-explicable too, that it does not bring about any salutary change in him. Ruhit was as free as morning-breeze, innocent of all that had occurred to them. It scarcely occurred to him that he had any one to answer to for his carelessness in culling flowers. He sometimes broke branches of trees and trod over flower-beds. One day Bīswamitra the fiery sage at the altar of whose wrath, Ruhit's parents had to pay so heavy a penalty, found some of the branches of a tree broken and pronounced destruction to one who might come there again; and when the sage became aware of by means of meditation that it was no other than the boy of Harish Chandra late of Oudh, that had done so, his rage knew no bounds. He pronounced the curse—"death by snake-bite" upon him.

It often happens that when danger is imminent and cannot be averted either the would-be victim or one of his nearest friends become aware of it; but through what divine power, it is difficult to say. So it happened in this unfortunate case also. The night previous to the occurrence, Sabya had a dream in which she was told that her boy would be bitten by a snake on the following day; and the terrified mother woke up bathed in tears. The morning dawned as before, to some with sorrow and regret and to some with delight. But Sabya even then did not know, that the twilight of the evening that very day, will hang upon her with heart-rending and darkest sorrows. Ruhit as usual—frolicsome as a lamb and free as air—was just about to get out of the house unmindful of his mother's protestation in answer to which he only replied, as a very wise child, that if he did not stir out that day, the cringy Brahman would certainly withhold food allotted to them; and that as he had already grown to be pretty bigger, it did not suit him to dine upon the hard-earned food of his mother. So saying the unsuspecting boy shot out of the house. As accustomed Ruhit entered into the garden of Biswamitra and collected a vaseful of flowers; and while returning a snake hid under the heavy foliage of a barl tree hit its fangs on his breast. Before he could call for help, Ruhit fell down black as cinders, and his lips ran foam. It was mid-day and the Brahman, not finding the boy returned, expressed his vexation and disgust. Sabya, already done almost to death, in her dismay asked the permission of the Brahman to, get out in search of Ruhit. Maddened with grief and anxiety, she entered the garden of the fiery sage, and after diligent search, picked out Ruhit lying flat on the ground lifeless. The sight, made the sky smashed over her head, and with frenzied grief she rent the air with her wild cries. Oh, who could gauze the tender feelings of an Indian mother! Suddenly there appeared a number of pious Brahmins, to whom Sabya in her utter helplessness, asked for the restoration of her boy to life. The days of piety and divine power—call it psychical influence—have gone by and the poor degenerated Brahmin, could only now hope to retain their hold upon society by uttering out of sacred books and by inhuman and uneven treatment on people. But the Brahmins in their philosophical turn of mind—because they were ever philosophical—studying and teaching philosophy—preached to the ears of the dis-

consolate, grief stricken mother, the futility of the world's ambition ; and that it was all illusion here and there , and that life must precede death, and the death life ; and asked her to shake off grief, and to go to Benares—the heaven on earth, with her dead child, to have the corpse consumed at the pious crematorium of Manikarnika there that the soul of her dear child might ascend to the highest heaven Now, Sabya, conveying the regrettable news to her employer, left for Benares, and reached the burning ghat there at dark. There the Ex-Queen out of her inordinate grief, grew beside herself and gave way to lamentations Strange are the ways of the world ! Sabya—once the pride of her sovereign-consort unseen and untouched even by the Sun above and surrounded by hundreds of admiring friends who felt themselves fortunate in being able to speak well of them found herself quite alone, at the frown of fortune, exposed at a dreary place like a common and awful crematorium and called upon to dispose off her own flesh and blood by fire ! Oh, why do people covet for such a life ?

Poor Sabya had none there who might help her in any way—to console her, to sympathise with her or to share in her grief. Remembering her husband, she gave way to loud lamentation, wishing him to come and see, what had happened, to his beloved Queen . She said, “Lord, where are you ? Don't you see your spouse, plunged in eternal grief, can't endure the suffering no longer ? Who will, beside you, share in her troubles and miseries ? While Sabya was thus engaged in her maddening grief, Hari Das, with a club in hand, appeared in the scene. The dress, he wore or rather the appearance he assumed, during his services as a *Dom*, is a matter of some thought for the people who are deeply attached to the world. Hari Das had a thick club at his hand his hairs bound in a knot at the temple of his head, and he put on a short scrap of cloth. Such was the dress of one who was once accustomed to wear on valuable robes embroidered to the gold and silver ! Strange freak of fortune indeed ! Such transcient sublunary things and life on Earth, yet what a devotion ! Thousands of years and generations have rolled by, from when the futility of all these, was preached by noble souls, on this land of the Vedas yet what a pity, materialization is gnawing the very back-bone of our eternal lives ! Oh, who can obtain a spark of Heavenly life at the exchange of the whole world ? Now here

at Manikarnika, Hari Das demanded fifty *karsapan*—(Rs. 12-4 in current Indian money) as his fees for the cremation-work. Not to speak of a Rupee Sabya had not a single cowry with her hand. With loud cries, Sabya informed her inability to pay, and asked for mercy. But Hari Das was a servant, nay, a slave who was duty-bound to render faithful services to his employer. He again asked for the fees, and again did Sabya told of her inability to pay and said if he won't take mercy, at most she might give was half the piece of cloth she was put on. But nothing could draw Hari Das's sympathy. Troubles, anxieties and grief had already made his temper sour, and had dried up the cup of tender feelings in him. He asked Sabya to go away to any other crematorium for the purpose; and that *chhandal* (of low birth) as he was he had no mercy or kindness to show. But Sabya failed to proceed anywhere being a timid wife and a grief-stricken mother. The night was tempestuous and dark, and ex-Queen proposed to spend the night there. This ruffled the already taxed temper of Haridas, who forth with rushed towards Sabya to drive her away from the crematorium. This terrified the latter so much that she fell down into a ditch close by with the dead body of Ruhi Das, and raised a loud cry occasionally calling aloud the name her of the royal husband to come and see what had fallen on the lot of her dear wife in the following words:—"Where are you my lord Harish Chandra at the troubles of your beloved Sabya?" The words "Harish Chandra"—repeatedly pronounced, drew Hari Das's attention. The oblivious dream, which hang round the Raja's mind all the while cleared off a little like December fog at the appearance of the Sun. His recollections returned and he advanced a little towards Sabya. He recognized her by her voice and the recognition was mutual, although they met each other after long separation. Oh, what bitter tears did the afflicted pair shed! But how happy they were then—having each to bear company and share their mutual sufferings! Who says, that miseries and sufferings are not at all enjoyable? The pleasure that is to be found in the sufferings broadens one's heart and lifts him to heaven. The anguish and bereavement the poor couple were then suffering, sucked a good deal of their blood; and they resolved to die in the same pyre, with their son to obtain eternal consolation that had been denied to them all through their

lives. A pyre of sandal wood was constructed, and both the father and mother lay down on both sides of the remains of their dear Ruhit. When all was ready to put fire to it, Dharma—the God of Righteousness personally appeared to the stricken parents and presented them to die so horrible a death that was against the religious life of a man; and further he promised to restore their boy to life. As soon as He touched the remains of the lad, he awoke up as if from long slumber. There was joy all round. Before the wandering parents could recollect their thoughts and ideas to thank their benefactor, Dharma disappeared.

In the meantime Kalu returned from home and the Brahmin employer of Sabya reached Kasi—Benares in search of his maid-servant; and they both were apprized of all about them, and of the wonderful recovery to life of Ruhit. They in one accord exempted them of their obligation to them. But as a Khsatriya the Raja, could not accept any pecuniary help from a Brahmin whom he ought to have rather helped or in other words supported. The sold anklet that the ex-Queen still had in her person, was paid in satisfaction to the Brahman for his money. No sooner was this done, Biswamitra—the sage but now reigning king at Oudh, made his appearance there, to the great consternation of the pair. But he said it was very wicked to rule over a kingdom, at the sacrifice of one's devotion, and wished Harish Chandra at once to start with his Queen and boy for his capital.

Harish Chandra returned to his capital amidst the applause of his attached and wandering people winning laurels of distinction; and reigned for years together, performing Rajshuya and other ceremonies. At a ripe old age he bequeathed his vast kingdom to Prince Ruhit, and shuffled off up his mortal coil, and proceeded to heaven with his pet animals too as a sign of his most virtuous life to whom the gods could not deny anything. But that a mortal should go straight to heaven with his pets was a thought quite unbearable to Bishnu. The latter asked Narod to come to his help and save heaven from defilement. And now Narod singing to sweet name of Sri Hari, with the help of an Ektora—a kind of violin of single strong as he was accustomed to do proceeded to the way to meet the earthly king coming to heaven. Both Narod and Harish Chandra met and the former asked the latter to what mefito-

rious deed did he owe his bodily elevation to heaven. In reply the ex-king began narrating one by one the works of his benefactions and those of his religious performances in life below. But as he was narrating the charriot conveying the king gradually descended for expatiating on his own acts. The king grew repentant and disconsolate, but there was no help. He was stationed at midway between heaven and Earth never again to reach heaven. Even to this day, when a man cannot come to a satisfactory conclusion in a business he is, rather ironically called to have reached the stage of Harish Chandra—neither in heaven nor in earth.

B. C. GANGOOLI.

INSTITUTION OF LAW-SUITS IN ANCIENT INDIA.

(II.)

A father or a brother living in commensality with a son or a brother, should jointly take a loan, each of them standing as a surety for the other. Suretyship consists in being a witness to a bond, or in giving a guarantee to the creditor as regards the repayment of a debt. Even the sons of mortgagor knowingly pledging a property to which he has no lawful right or title, or giving a false or a fraudulent security, are liable to satisfy and discharge the debts of their father secured by such defective pledges. The sons of deceased persons, who were sureties to, or had bound themselves as guarantees regarding the repayment of a bond, should not be held liable for the money secured under it, which should be realised from the parties, who had induced the creditor or the mortgagee to advance such a sum. The joint-sureties to a bond should be held liable to pay the money secured thereby rateably to their respective shares, and out of funds severally belonging to them; or as an alternative a creditor shall have the choice of realising his dues from any of the several sureties bound under a loanbond. A debtor shall be liable to pay double the amount to his surety, in the event of the latter's ratifying the bond under which he was bound, with his express knowledge and consent.

Any female animal with her offspring or paddy, in any way pledged or hypothecated, should be redeemed by paying double their number or measure, as the case might be, similarly, wearing apparels, and sweetened juice, of plants and trees, or boiled sugar-juice or candied sugar, should be redeemed by returning four and eight times their respective measures or quantities to the mortgagee. A mortgagee shall be at liberty to enforce his right of foreclosure, in the event of the hypothecated articles enumerated above, having not been redeemed by payment of double their value instead. The right of redemption shall extinguish at the lapse of the term of mortgage agreed upon at the outset, whereas the right of foreclosure shall never accrue in the case of a mortgage in which the mortgagee is entitled to enjoy the mesne profits of the hypothecated property, under, and by virtue of the terms of the compact. Interest shall

not be allowed in the case of an usufructuary mortgage, nor in the case in which the mortgagee derives any benefit, or enjoys any relief from the mortgaged premises, which should be restored to their original condition in the event of their destruction, otherwise than by the acts of God or King.

A mortgage becomes valid, just on the acceptance of the hypothecated property by the mortgagee, and a fresh property should be pledged in its place in the event of the original one having suffered any deterioration in value; or otherwise the mortgagee shall enforce his right of payment. Money borrowed by man on simply pledging his credit or character, should be repayed with the full amount of interest accrued up to the date of such repayment, while money borrowed on an oath, or on a solemn affirmation, should be returned double.

A mortgagee should be held as bound to return the mortgaged premises, whenever asked in that behalf by the mortgagor, within the term of the mortgage, and should be liable to punishment in default thereof. A money-lender belonging to one's own family, and advancing money on the security of one of his coparceners, should be looked upon as a mortgagee to all intents and purposes, whereas such a property, with its value determined according to the market-rate at the time and conveyed for consideration by its rightful owner to such a mortgagee with the attestation of witnesses, should be deemed as a mortgaged property without any interest. A mortgagee shall be at liberty to enforce his right of foreclosure, when the consideration money, together with its interest, would double itself in course of time, or sell it for a sum, double of the original amount advanced on it.

A packet, the contents of which are in the danger of being stolen, or forcibly taken possession of, or in any way jeopardised (Vyasana-stha), and made over to another for safe custody without letting him know of their nature or value, is called a sealed packet of deposit (Upanidhika Dravyam), which should be returned to him in a sound and unopened condition. The custodian of such a sealed packet is not bound to restore its contents to the depositor in the event of the same being destroyed by the acts of God, or through the violence of robbers, or through a subversion of Government. The custodian shall be liable to refund twice the value of the packet in the event of his seeking such deposit and of returning the same

after many troublesome solicitations. A custodian, as well as his legal representatives, should be liable to punishment in the event of their wilfully deriving any benefit from such a deposit. The same rule shall hold good even in the case of a trust property or of a vested interest.

LAW OF EVIDENCE AND ATTESTATION OF ASSURANCES.

Three or five of such men as those who practise the religious penances, give alms and charities to the poor, and who are truthful, born of noble parentage, virtuous in their dealings, affluent in their circumstances, honest, straight-forward, fathers of children, and are in the habit of performing the five daily religious sacrifices (Panchayanga) should be cited as witnesses in a legal matter. Witnesses should belong to the same caste or social order as the parties by which they are respectively cited.

Persons, who labour under the disability of testifying to any legal matter or to any fact in a lawsuit, are women, infants, the old, the invalid and the artful, the mad, the lunatics, the drunkards, the hurt or the injured party (in that particular case), the professional actors, the iniquitous, the swindlers, persons of impaired understanding and defective sense-organs, a friend or a relation or an enemy of the parties contesting, a professional thief, as well as those who take food at the hands of polluted or degraded persons ; whereas all people should be deemed as capable of testifying to facts connected with a case of theft, violence, or rashness. An honest and virtuous man may be cited as a witness by both the parties in a suit. A witness refusing to answer questions in a case brought on a loan or mortgage, in which interest at the rate of ten per cent. is allowed by law, should be liable to pay into the king's court, within forty-six days of his ascending the witness box, the full amount of the consideration money and interest accrued thereon. The rogue, who wilfully and obstinately refuses to depose to facts which he is fully aware of, should be liable to the same punishment as an adjudged perjurer.

The witnesses adduced by the Plaintiff should be heard and questioned in the presence of the Defendant in a suit. A man, by wilfully perjurying or by knowingly making an untrue statement therein, commits the same sin for which a deadly sinner (Maha patakin), a murderer of a wife or children, or a man charged with

incendiarism are usually punished, both under the moral and the penal laws of his country. The merit of a good and pious act, done by such a man even before a hundred previous existences, is sure to prove as of no avail.

In the conflict of evidences among several common witnesses, the judgment should be given on the basis of facts corroborated by several virtuous and respectable testifiers, whereas the deposition of one, better in honour and piety, shall have the greater credence in the event of a variance between two respectable witnesses. The Court shall award a verdict in the favour of the party, the testimonies of whose witnesses shall conclusively establish the truth of his claim or right, whereas the party whose witnesses shall differ in their statements, or make discrepancies in their testimonies regarding the material points at issue, shall be returned as defeated or unsuccessful. But an apparent or a manifest lie, corroborated by several vulgar witnesses shall not be allowed to determine the judgment in a law-suit, and in the event of such statement being contradicted in material points by virtuous and respectable witnesses, the former set should be adjudged as perjurers, and they should be severally punished as such. A tutored witness, equivocating in his deposition, should be fined double the value which that particular suit would be laid at, while a Brahmana witness in the same predicament should be excommunicated from the country. A witness wilfully absconding, or keeping out of the way, to avoid the service of the (king's) summons, should be fined eight times as such, whereas a Brahmana, accused of a similar offence, should be dealt with as above described (exiled from the country). But a false statement, or perjury wilfully committed, is pardonable only in the case where a Brahmana is in the danger of being capitally punished.

Similarly, a witness to a deed of Mortgage, or to a Bond witnessing the agreement of a person or of several persons (thereunder bound) to repay a certain sum of money, lent and advanced to him or them, should subscribe their names thereto either voluntarily, or in consideration of fees, and in the presence of one another and that of the mortgagee or the creditor, in the way as follows:—The year, the date, and the name of the place of transaction should be first recorded, as well as the time of actual lending or borrowing. Then the prevalent name as well as the spiritual denomination,

if any, of the debtor or the mortgager should be written in the Deed, together with those of his father and the Gotra he belongs to. Then after reciting the purposes for which the money is wanted and the terms on which the same would be repaid and realised, the debtor or the mortgagor should subscribe, in his own hand, his name thereto, as "I so and so, son of so and so, fully agree to the terms and statements written above, the date and the year above referred to." Then the witnesses shall respectively put their signatures to the Deed as "I so and so, son of so and so, have put my name and seal hereto as a witness." Similarly, an unlettered debtor shall cause the writer of the Deed to subscribe his name and write his assent thereto, and a witness, who does not know how to read and write, should cause another witness to the Deed to sign his name for him in the presence of other witnesses thereto. Then the writer of the Deed shall put his signature thereto as follows:—"I so and so, son of so and so, requested by both the parties hereto have engrossed this Deed," and then he shall write his address, designation, and other essentials which form the writer's Jurat.

A Deed, written up in the handwriting of a mortgagor, is good and valid in law, even without being attested by any witness, except where compulsion and under influence would be presumed or set up as a plea. Even the son's son of a debtor should be held liable for the repayment of a debt incurred by his grandfather under a Bond. A mortgage remains in force until the pledge is not redeemed. A new Deed should be drawn up in substituting an old, torn, or obliterated one, or in the event of the original having been illegibly written, or stolen, or destroyed, or taken away in a distant country. Lines explaining the meanings of ambiguous terms or phrases occurring in the body of a Deed, as well as receipts, totals, instalments, etc, and all subsequent acts, should be endorsed on the back of a Deed. The debtor shall see that all his payments are endorsed on the back of a Bond under the hand and seal of his creditor, and the creditor shall endorse receipts of payments thereon. A Bond, discharged and paid up, should be destroyed and a fresh Deed of Release should be executed by the mortgagee or the creditor, duly attested by witnesses, in the event of the original one having been so drawn up in the presence of witnesses.

THE REWARD OF GOODNESS.

SHAILA AND SUDHIR.

We shall ask our readers to come with us in a miserable room of a dilapidated hut in the Jorabagan Bustee in Calcutta, which has now been converted into Jorabagan Park.

In this wretched room there were two children, one a boy of about twelve years of age and the other was a girl three years younger than the boy. They were brother and sister and came with their father and mother in Calcutta.

The father died when Shaila the girl was but a baby, the mother supported them by serving as a maid-servant in some gentleman's house, but she too had died some ten months ago. Since then the boy Sudhir was supporting himself and his sister by doing odd jobs.

It was evening. He had brought home some choice things for their poor supper. As soon as he entered the hut, he cried joyfully, "Big two *Rasogollas* (sweetmeats), Shaila."

"How grand!" exclaimed his ragged sister, clapping her hands.

"And milk,—and *murki*,—and plantains—"

"And all for to night."

"Yes, to day is Lakshmi-Puja ;"

They had spent the last Lakshmi-Puja day right royally, when their mother was alive, who procured for them the best sweets available in the market.

The little Shaila remembered it and her eyes were filled with water. She said in a broken voice,—*"Wherefrom did you get so many pices to-day."*

"O, I sold all my papers away," said Sudhir. He was a news-boy and hawked newspapers in the streets and earned not only his own living but enough to support them two. He added, "I carried a bag for a gentleman and got four pices. Picked an umbrella which a Saheb dropped from the tram-car. Ran and handed it to him and got a two anna bit."

The two children prepared to enjoy the great treat when suddenly Shaila stopped and plaintively looked at his brother and softly said—"Dada, to-day is Lakshmi Puja."

"Yes, Shaila."

"Ma placed mother Lakshmi's *Jhampi* (pot) in the corner of the room: Can I do it?"

It was Sudhir's business in life to see that Shaila had everything she wanted, if his untiring energy and ingenuity could procure it. Fortunately Shaila, though of only seven summers, understood the situation and hardly ever asked any thing. Therefore when to-day, the Lakshmi-Puja-day, Shaila asked for the *Jhampi* for the Mother Goddess of Wealth, to be placed in the corner of their room as did their dear mother, he looked troubled and scratched his shabby head.

They had not the *Jhampi* and they knew not where the last one was gone. He had no money to buy a new one.

"I won't cry if I don't get one, Dada," said Shaila heroically.

Sudhir could not say any thing; he scratched his head again.

"What do you think?" she asked.

"I am afraid, Shaila," he said mournfully, "You can't have one; because,—because, we have no money."

Shaila's eyes grew full of tears. "Ma would be sorry," she said.

That was too much for Sudhir. He then and there made up his mind that Shaila should have the Lakshmi's *Jhampi*, cost what it may.

"I have it," he cried suddenly. Old blind Gour had a Mother Lakshmi's *Jhampi*. He had no use for it. I shall ask him to lend us his for this night.

Now blind old Gour was a professional beggar and lived in a corner room of the same hut. He was a terrible character and every body was afraid of him.

"Do you dare, Dada," said Shaila. "He is so fearful."

"I have led him home many a time, Shaila," replied Sudhir, "I am not afraid of him. Wait, till I come."

He hastened joyfully to the room of the terrible blind beggar. He saw him lying in a miserable bed,—ghastly pale and fearful to look at. He was emaciated and weak.

When he heard the footsteps of Sudhir, he asked in a feeble voice, "Who are you, what do you want?"

"I am Shaila's brother," said Sudhir "Are you ill, Gour Babu."

"Why else I am lying here, you young scamp. You know I am ill, or else you would not have dared to come here."

You have come here to rob me—You—"

Sudhir interrupted him, his face growing red.

"Have I taken a pice from you, blind Gour?" he said most indignantly.

"Well, what is it?—what is it?"

"I—I—it is for Shaila."

"What is for Shaila."

"I have come to ask you, if you would lend us your Lakshmi's *Jhampi*?"

"What? What?"

"Mother used to place Mother Lakshmi's *Jhampi* in the room on the Lakshmi-Puja-day.

"What for."

"Mother Laksmi might fill it."

Blind Gour laughed harshly and then he remained silent for sometime. Sudhir stood and waited in silence. Blind Gour had forgotten his existence, groaning in pain.

The boy came near the bed.

"Can I do anything for you?" he enquired.

"No one can do any thing for me and no one wants to."

"Wait a bit, Gour, I will fetch you something," he cried and ran to their own room.

"Got the Mother Lakshmi's *Jhampi*. Dada," cried Shaila as he entered.

"No, blind Gour is ill and hungry. I am going to taking him my *Rasogolla*."

"Your *Rasogolla*? What you will take.

"Oh, I don't want to eat it very much. I shall be presently back."

And before Shaila could say anything more, Sudhir ran with the *Rasogolla* to blind Gour's room.

"Who the scoundrel you are!" cried Gour as soon as Sudhir entered his room.

"I am only me, Sudhir, I have brought a nice *Rasogolla* for you. I thought perhaps you might like it."

"How do you suppose that a blind man can eat a *Rosogolla*,—you young fool!" said the blind Gour in anger.

"Then you won't have it," said Sudhir mournfully.

"I want something to drink. Give me something to drink."

"Would you like to have some milk?"

"Yes,—yes,—get me quick." Once more Sudhir ran to their room. But he was now very despondent. He brought the milk for his dear sister and to deprive her of it would be sheer cruelty. But Gour was old and blind and was very ill, and besides he needed it more than any body else.

"Shaila," said he, "blind Gour wants a little milk, could you spare him some? He can't eat."

"Yes, all of it. Shall I take it to him."

"Yes,—do."

Shaila went to Gour with the milk-pot—Sudhir following her behind.

"Is it you again?" Gour said very feebly.

"I am Shaila,—Sudhir's sister, and I have brought you our milk."

"Quick, quick, give me a drink."

She poured it through his open mouth.

"Give me some more."

"That is all we have got. Will you take *Rosogolla*?"

Blind Gour was silent. They both stood silent by his wretched bed and they could not understand what was wrong with him.

"We shall go now," the boy said, "if we can't do any thing for you."

"You might stay.—I am lonely."

So the children sat beside his bed and looked with awe at his haggard face.

After a long silence he asked,—"Whom do you belong to?"

"No one except each other," Sudhir replied.

"No parents?"

"Father died when Shaila was a baby and mother died ten months ago."

"From what place you came."

"Don't know. Mother said our grand-mamma lives in some place called Burdwan. When I shall grow bigger, I shall take Shaila to her. She lives in a big house."

"How do you live now?"

"By selling papers and doing odd jobs."

"You led me home sometimes and I did not give you any thing."

"I did not do it for money."

The blind man lay for sometime in silence and groaned painfully.

Shaila softly said to her brother, "I am hungry."

"Go and eat. I shall go presently."

Shaila silently went out of the room.

She was very much frightened by the look of the blind man.

Suddenly music rang out in a neighbouring house. Blind Gour startled and said,—"What is this music for, lad?"

"To-day is Lakshmi-puja,"—that is why I came to ask you to lend us your Lakshmi's *Jhampi* for the night. I saw you got one."

"Yes,—yes,—I forgot. My journey is ended. When do you go to your grand-mamma?"

"When I have earned enough to pay the railway fare for us two."

"Yes,—yes,—what I was going to say,—What did you come for!"

"Mother Lakshmi's *Jhampi*. If you would kindly lend it to Shaila only for this night."

"Yes,—yes. You seem to be a good boy."

Again he became silent and groaned.

Suddenly he roused himself and cried, "Raise the corner of the bed. Have you?"

"Yes, Gour Babu."

"Raise the tile. You find a hole."

"Yes,—Gour Babu."

"Push your hand in it, quick. Have you found it?"

Sudhir dived his hand in and found something bound in a piece of cloth. He dragged it out.

"Found it? Be quick, lad—quick—quick."

"Yes, I have found something bound in a piece of cloth."

"That is it. That is the *Jhampi*."

"But it is heavy, it has got something in it."

"Take it as it is and keep it. Mother Lakshmi filled it. I won't require it to-morrow morning. Take it, lad, and go—go—go—away."

The old man's eyes had closed for ever and he lay very still. Sudhir crept out of the room on the tip and with palpitating heart.

Next morning Sudhir was awakened by the sound of silver coins. Shaila had risen before him and went to see whether the Mother Goddess of Wealth had come in the night and filled her *Jhampi*. When she opened the cloth and turned it many coins of various shapes rolled out of it. She turned towards her brother and cried, "Dada,—Dada,—look, look white and red pices." There were not only rupees, but also gold *mohurs*. There were the savings of a long and miserly beggar's life—a miser of the highest order. This hoardings were enough to make a poor man rich.

Sudhir left that there must be some mistake,—he would go and speak to old Gour about it. Shaila could not see what the blind beggar had to do except the *Jhampi*. It was her firm conviction that mother Lakshmi Herself had filled it for her with white and red pieces. But honest Sudhir smiled at her simplicity. He knew that they were all blind Gour's hoardings and perhaps, in his illness he gave it to him by mistake. The money was blind Gour's, and blind Gour must have it back.

With this intention he came out of his room and saw that it was already about 8 o'clock. They slept late at night and therefore could not rise early as they usually did.

He was frightened to see many people at the blind Gour's door;—he saw also one or two police-men.—Some one told him that the blind beggar was dead. The news came to him as a shock and his eyes filled with tears.

A croaky old woman noticed it and said what was he to you that you are crying for him."

"He was very kind to me," said Sudhir mournfully.

There was a laugh all around, for every body knew what kind of man blind Gour was.

The Inspector was in the room. He came out and said, "Now you had better all be off.

The crowd quickly melted away.

"You would better be off two." Said the Inspector to Sudhir who was still lingering.

"I wanted to tell you, Sir," said Sudhir humbly, "that blind Gour had money,—lot of it."

"What! How do you know?"

"Because, I have it. If you will come to our room, I shall show it to you."

The Inspector came with him to that poor room and Sudhir handed the *jhampi* full of rupees and mohurs to him.

"How did you come by all this? Asked the inspector.

The boy told his story, and the Inspector took it down. When Sudhir had finished, he said, "Well, my boy, if you have told the truth you will be all right."

Shaila blubbed out,— "Dada always tells the truth." I hope so,—I hope so,"—said the Inspector.

He took away the *jhampi* with the money. The two children sat in their wretched hovel bewildered by the strange doings of the last few hours. Sudhir was manfully trying to reconcile his little sister to the loss of the white and red pieces when the Commissioner of Police with many other officers arrived.

An enquiry there was. Sudhir told his tale; and it was proved that what he told was the truth.

The Commissioner took Sudhir and Shaila away, and they had that day, the grandest dinner that they ever had. By the order of Government, the money of old blind Gour which being counted was found to be about Rupees Five Thousand was given to Sudhir,—but it was invested in Government Security, and both the brother and sister were placed in a Boarding School.

Such was and always is the reward of goodness. But this was not all. On hearing the story of their grandmother the Commissioner wrote to the Burdwan Police and they searched out an old lady very rich—who said that her daughter went away with her husband many years ago because she had a quarrel with them. Since that day she never had any news of them, though she searched for them all over the country.

Sudhir and Shaila at last found their grand-mamma, and they were very very happy.

NOTES ON THE SOUL.

(II)

"Absolute prevention of all three sorts of pain" as an aphorism as *Sankhya* intimates, "is the highest purpose of soul." Those three sorts are evil proceeding from self, from external beings or from divine causes. The first is either bodily as diseases of various kinds or mental as cupidity, anger and other passions. The two remaining sorts arise from external sources, one excited by some mundane being, the other by the agency of a being of a superior order or produced by a fortuitous cause. Soul is termed *purush*, *puran* or *atman*, which is neither produced nor productive. It is multitudinous, individual, sensitive, eternal, unalterable, and immaterial. Interior or spiritual knowledge discriminates soul from nature and operates its deliverance from evil. Exterior or temporal knowledge comprehends holy writs and every science but self knowledge. There must then be a being capable of abstraction, essentially unconnected with pleasure, pain and illusion, and that being is soul. Soul on the contrary is devoid of qualities; it is discriminative, it is no object of enjoyment, it is several or peculiar, it is sensitive, aware of pain and pleasure, unprolific, for nothing is generated by it. The individual soul is infinite, for whithersoever the body goes there the soul too is present. It experiences the fruit of its deeds, pleasure or pain. It is eternal, because it is infinite; for whatever is infinite is likewise eternal in the ethereal element (*akash*). The soul is not of finite dimensions, as its transmigrations seemingly indicate; nor minutely small abiding within the heart, and no bigger than hundredth part of a hundredth of a hair's point as in some passages described, but on the contrary being identified with Supreme *Brahma* it participates of His infinity. As the carpenter, having his tools in hands, toils and suffers and laying them aside, rests and is easy, so the soul in conjunction with its instruments (the senses and organs) is active and quitting them, reposes. The soul is a portion of the supreme Ruler

as a spark is of fire. The relation is not as that of master and servant, ruler and ruled, but as that of whole and part. In more than one hymn of the *Vedas*, it is said "All beings constitute one quarter of him; three quarters are imperishable in heaven," and in the *Iswara Gita* and other *smritis* the soul that animates the body is expressly affirmed to be a portion of Him. Mind, the soul's instrument, is described minute as an atom and by itself likewise insentient. The soul is subject to transmigration. It passes from one state to another, invested with a subtile frame consisting of elementary particles, the seed or rudiment of a grosser body. Departing from that which it occupied, it ascends to the moon, where clothed with an aqueous form, it experiences the recompense of its works; and whence it returns to occupy a new body with resulting influence of its former deeds. But evil doers suffer for their misdeeds in the several appointed regions of retribution.

In *Sankhya Karika* is written, it (soul) is neither matter nor form nor production nor productive. Soul is either to be perceived, to be learned from authority or to be inferred from reasoning. Soul has not goodness, foulness and darkness which are the properties of matter. The virtuous are born again in heaven, the wicked are regenerated in hell, the fools wander in error, the wise man is set free. A discreet principle has the three qualities, is indiscriminative, objective etc. Soul is in these respects the reverse. It is distinct from body from the tendency to abstraction. Andworth asserts that some of the ancient philosophers maintain the *Sankhya* notion of the eternity of the individual souls. As the headmen of a village collect the taxes from the villagers and pay them to the governor of the district, as the local governor pays the amount to the minister, and the minister receives it for the use of the king; so mind having ideas from the external organs transfers them to egotism and egotism delivers them to intellect which is the general superintendent and takes charge of them for the use of the sovereign, soul.

In *Sankhya* is written there are two kinds of *Yogees* viz., (1) those whose inner sense is fixed (*Samahita-antakaran*) who are called united (*yuktah*) with the object of contemplation and (2) those whose inner sense is no longer fixed and who are called disunited (*bijuktah*). Of these the first class, who are called "united,"

fixes their minds with reverence on the thing which is to be the object of intuition and contemplates intently. In this way knowledge arises in their souls. Intuition of soul is a knowledge in which soul is the perceptible object of intuition. Now although persons like ourselves have sometimes a knowledge of soul, yet this knowledge, being affected by ignorance, has been said to be like what is unreal. From a particular concentration of the soul and the mind, that is, from a particular conjunction of the soul and the mind which is effected by means of the virtue derived from *Yoga*, this knowledge of intuition is obtained.

Sankhya says there must be a being capable of abstraction, essentially unconnected with pleasure, pain and illusion and that being is soul. Soul is proved by a tendency of abstraction. It is multitudinous. Kapila says the soul is altogether free, it is a witness while united to body. It is really indifferent to pain and pleasure, its nature is constant freedom. If the soul were essentially foul or impure or changeable then its liberation could not take place through hundreds of successive births.

The aphorisms of *Sankhya* philosophy are ; bondage is of the mind not of the soul ; the soul's aim is not annihilation ; the soul is of the size of the thumb ; it is eternal, omnipresent and permanent ; it is intelligent, alone and without the three qualities ; from nature proceeds mind (*manas*), from mind consciousness, but soul is something distinct from product or cause. Mind is so called because its function is thinking. By thinking is here meant judging—that of which this is the function is “intellect” (*buddhi*) and that which is first product, called the great one (*mahat*). Animal's souls (embodied) are none other than motionless thoughts. “The soul is ever essentially a pure and free substance,”—the bondage is not in the soul but in its organs, mind (*chitta*) and therefore not a reality.

The *Naya* philosophy says soul is the site of knowledge or sentiment. Its existence is proved by its peculiar attributes, intellect, consciousness and the like. This existence is implied by six special signs, viz., desire (*ichha*), aversion (*dvesha*), volition, pleasure (*sukh*), pain (*dukha*), and knowledge (*gyan*). It agrees with the *Sankhya* in the soul's being independent, numerous and eternal. The mind is an automatic organ and its capacity of retaining knowledge is very limited. But it is also

multitudinous and eternal. Souls are of two kinds, animal (*jibatma*) and supreme soul (*paramatma*). Mind (*manas*) is consciousness or internal perception. It apprehends sensations and external objects by its union with the five senses. Both the soul and the mind are considered substances. The aphorisms of the *naya* philosophy are:—the mind is proved to be an instrument (in the hands of the soul); the mind is an atom and thus pleasure etc. if lodged in it (instead of in the soul) become imperceptible; desire and the rest are qualities of the soul—memory belongs to it; transmigration belongs to soul the joy take place on being lodged in a celestial body resides in the soul. *Naya* refers to *yoge* for the means of meditation.

The *yoge* philosophy says "concentration is the hindering of the modifications of the thinking principle" (*Sutra* 2). If successful, the soul will be like a spectator without a spectacle earnestly engaged in thinking of nothing. For this purpose exercise and dispassion are necessary; efforts must be made to exclude thought fastly and perseveringly, and all desire, trial, and abstract objects must be subdued. "Forcibly expelling and restraining breath" is recommended to promote concentration, a *yogi* may take up any subject and produce it well until all else is excluded from his perception and consciousness. He can attain spiritual cleanness and make his knowledge free from error. He can acquire invisibility of form; perfect strength, freedom from hunger and thirst, power of entering in other bodies living or dead, of hearing sounds even of other worlds, of transforming himself into any of the elements, of penetrating any where and even of changing the course of nature. According to *Vedanta* individual soul emanates from the supreme soul like a spark and being of the same essence returns to Him,—as such essence it is infinite, immortal, intelligent, sentient and true. The aphorisms of the *yoge* philosophy are:—the soul is nothing besides thinking; dispassion is the consciousness that the objects of this or the next are my subjects—I am not their slave; meditation with or without an object—it means intentness on a single point to the exclusion of all others, regulation of the breath is a means for combating distinction; when wisdom comes through the non-deliberative there is spiritual clearness and from this comes right knowledge. The six systems observe a distinction between subject

and object and look upon the emancipation of the former as the most desirable. The *Vedantists* deny reality to the object. The *Naya* accords reality to both and calls them substances. The *Sankhya* considers the objective as qualities but not substances. The *yoge* says the same. They all consider soul (*atma*) as self dependent reality. The only dispute is whether soul is one or manifold. The *Vedanta* holds it one. Egotism is the source of afflictions, ignorance is what is 'non-soul' is 'soul.' The soul is vision simply though looking directly on ideas. Soul free from nature is *Kaibalya*, isolated, alone. The eight subservients of concentration are (1) forbearance (2) religious observance (3) postures (4) suppression of breath (5) restraint (6) attention (7) contemplation and (8) meditation. The soul is not mind, it is not an agent, it is mere thought, irritant. When listlessness comes on, he should awaken the understanding; when distracted again he should quit it; when assailed by passion he should bring it to understand; when it has attained to questions he should not disturb it, he should not let it enjoy any happiness (as something distinct from itself); by rightly discerning: he ought to become unattached to those external and unreal objects. The soul is composed of five coats as follows,—(1) *Anandamoya*, (2) *Bignunmoya*, (3) *Monomaya*, (4) *Pranmaya* and (5) *Annamaya* (See *Tattabodhini Patrika* for *Magh* and *Chait* 1795).

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